

MYRC'S INSTRUCTIONS  
FOR PARISH PRIESTS

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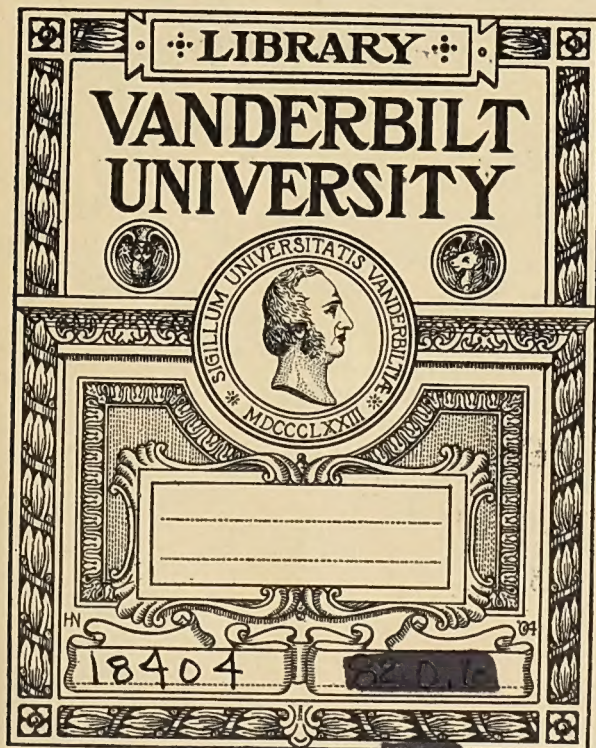
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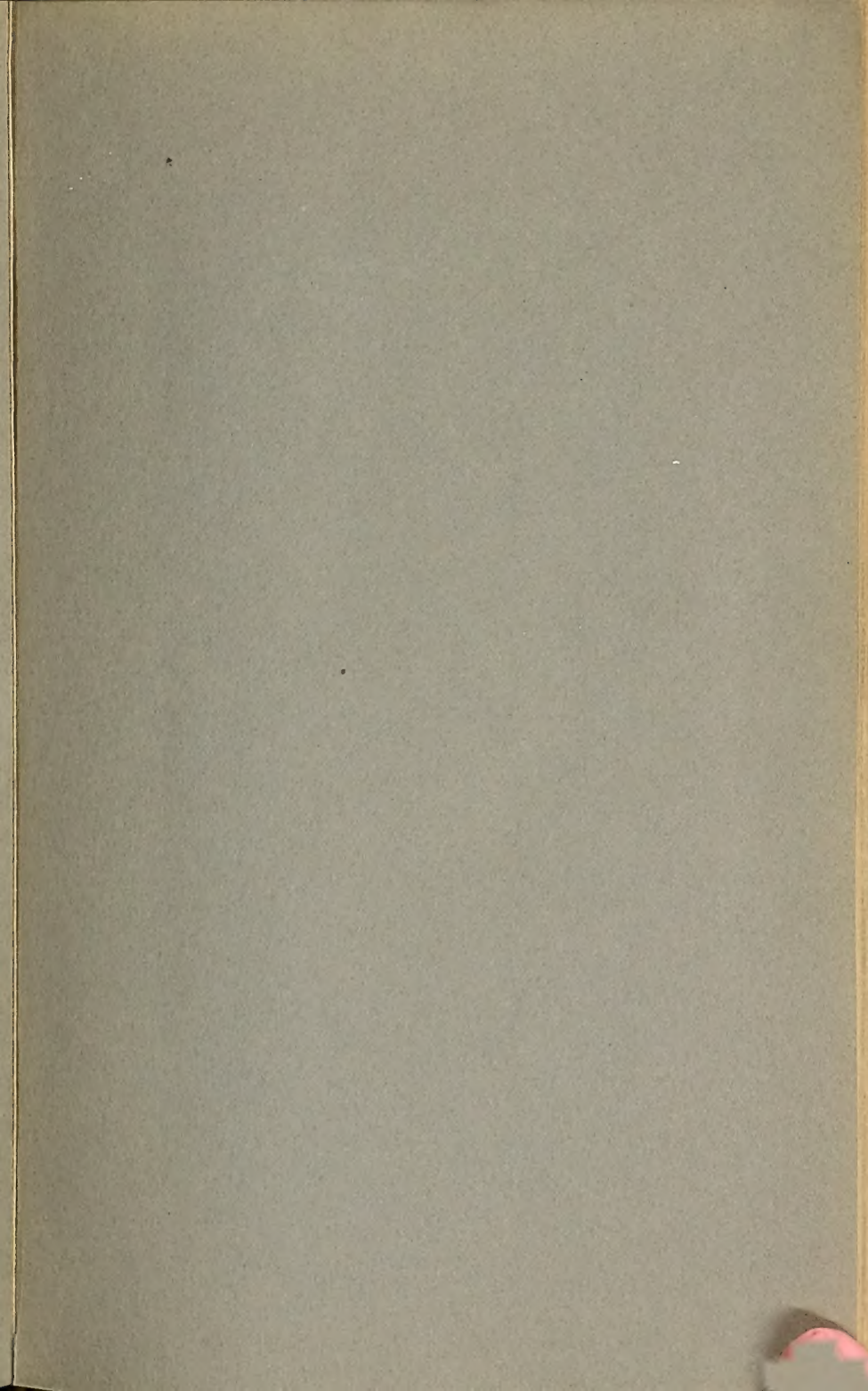
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# Instructions for Parish Priests.

By John Myrc.

EDITED FROM COTTON MS. CLAUDIUS A. II.,

BY

EDWARD PEACOCK, F.S.A., &c.

[*Revised 1902.*]

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## PREFACE.

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THE poem, now printed for the first time, has been preserved in at least three manuscripts. The best of these, as giving the earliest and purest text, is the one in the British Museum,<sup>1</sup> from which the present imprint is made. It was written out, in the editor's opinion, not later than the year 1450, perhaps a little earlier; but the language is of a somewhat older date. The other two manuscripts are among the late Mr. Douce's collections in the Bodleian Library.<sup>2</sup> These differ frequently, but seldom materially, from the London copy. They are of later execution, and show a tendency to the vocabulary of the north country in their variations. They are not the handy-work of the same scribe, but the texts are so nearly identical that there can be little doubt that they have both been copied from one original. All the various readings that seemed of any interest have been noted. It was not desirable to record every difference of spelling.

Of the writer of the work nothing is known, except that he was a Canon of Lilleshall, in Shropshire, a house founded by Richard de Belmeis, between 1144 and 1148, for a body of Arroasian canons. They were a branch of the order of canons regular of St. Austin, who took their name from the

<sup>1</sup> Cotton MS., Claud. A. ii.

<sup>2</sup> Douce MSS., 60 and 103.



city of Arras, near which their first house, dedicated to St. Nicholas, was situated. The offshoot of which Mirk was in due time a member had, in its early days, many migrations. The first English home of the brotherhood seems to have been at a place called Lizard Grange. They afterwards occupied for a time some houses at Donnington Weald, whence they moved to Dorchester, where they seem to have remained until their permanent home was fitted for their reception. Here they continued to reside until the suppression of the monastic orders. The site of the Abbey was granted by Henry the Eighth, in the thirty-first year of his reign, to James Leveson. Some remains still exist to show that the church was a Norman building of fine proportions.<sup>1</sup>

Mirk was the author of another book, also in English, which is well worthy the attention of those who take an interest in our earlier literature. A copy is preserved in the same volume from which this imprint is taken. Its title is *Liber Festivalis*. It consists of a collection of Sermons for the higher festivals of the Christian year, beginning with the first Sunday in Advent.

Mirk tells us that he translated this poem from a Latin book called *Pars Oculi*. Some people have therefore thought that it is a versified translation of John De Burgo's *Pupilla Oculi*. Such a suggestion can only have been made by persons whose acquaintance with the books was limited to their titles. De Burgo's book is probably twenty times as large, and is as different from Mirk's verses as a book well can be that treats in part upon similar subjects.

The *Manuale Sacerdotis* of Johannes Miræus, prior of Lilleshall, has also been conjectured to be the origin from which Mirk translated.<sup>2</sup> The prior's book is much like the monk's,

<sup>1</sup> Monast. Anglic., vi. 261; Coll. Arch., i. 28; Pitseus, 577.

<sup>2</sup> There is a manuscript of this work in the Harleian Library, No. 5306.

both in subject and method of treatment, but it is much larger, and, in other ways, quite an independent work.

Although we cannot at present put our hands upon the original Latin text from which the version before us was made, it is quite evident that there is very little that is original about it. How could there be? The author was treating on subjects that were as old as the Christian Church, and giving directions how priests with little book-learning or experience were to teach the faith to their flocks. Great numbers of independent works of this nature were produced in the Middle Ages. There is probably not a language or dialect in Europe that has not now, or had not once, several treatises of this nature among its early literature. The growth of languages, the Reformation, and the alteration in clerical education, consequent on that great revolution, have caused a great part of them to perish or become forgotten.

A relic of this sort, fished up from the forgotten past, is very useful to us as a help towards understanding the sort of life our fathers lived. To many it will seem strange that these directions, written without the least thought of hostile criticism, when there was no danger in plain speaking, and no inducements to hide or soften down, should be so free from superstition. We have scarcely any of the nonsense which some people still think made up the greater part of the religion of the Middle Ages, but, instead thereof, good sound morality, such as it would be pleasant to hear preached at the present day.

The instructor tells his pupils of the great evil it is to have ignorant clergy, how instead of instructing their people they by their ill example lead them into sin. How their preaching is worth but very little if they tell lies or get drunk, are slothful, envious, or full of pride. How they may not without sin haunt taverns, or practice violent and cruel sports;

may not dance nor wear "cutted clothes and pyked schone"; nor go to fairs and markets, and strut about girt with sword and dagger like knights and esquires. On the other hand, he says priests must be gentle and modest, given to hospitality, and the reading of the psalter.<sup>1</sup> They must avoid as much as may be the service of women, and especially of evil ones; eschew coarse jokes and ribald talking, and must be especially careful to shave the crown of their heads and their beards.

The priest must not be content with simply knowing his own duties. He must be prepared to teach those under his charge all that Christian men and women should do and believe. We are told that when anyone has done a sin he must not continue long with it on his conscience, but go straight to the priest and confess it, lest he should forget before the great shriving-time at Eastertide. Pregnant women especially are to go to their shrift and receive the holy communion at once. Our instructor is very strict on the duties of midwives—women they were really in those days. They are on no account to permit children to die unbaptized. If there be no priest at hand, they are to administer that sacrament themselves if they see danger of death. They must be especially careful to use the right form of words, such as our Lord taught; but it does not matter whether they say them in Latin or English, or whether the Latin be good or bad, so that the intention be to use the proper words. The water and the vessel that contained it are not to be again employed in domestic use, but to be burned or carried to the church and cast into the font. If no one else be at hand, the parents themselves may baptize their children. All infants are to be christened at Easter and Whitsuntide in the newly blessed fonts, if there have not been necessity to administer the sacrament before. God-parents are to be careful to teach to their god-



children the *Pater Noster*, *Ave Maria*, and *Credo*, and not to sleep in the same bed with them until they are old enough to take care of themselves, lest they should be overlain. Neither are they to be sponsors to their god-children at confirmation, for they have already contracted a spiritual relationship. Both the god-parents and those who have held the child at its confirming are spiritual relatives, and may not afterwards contract marriage with it.

Before weddings, banns are to be asked on three holidays; and all persons who contract irregular marriages, and the priests, clerks, and others that help thereat, are cursed for the same. The real presence of the body and blood of our Saviour in the Sacrament of the Altar is to be fully held; but the people are to bear in mind that the wine and water given to them after they have received Communion is not a part of the sacrament. It is an important thing to behave reverently in church, for the church is God's house, not a place for idle prattle. When people go there they are not to jest, or loll against the pillars and walls, but kneel down on the floor and pray to their Lord for mercy and grace. When the gospel is read they are to stand up and sign themselves with the cross; and when they hear the sanctus bell ring, they are to kneel and worship their Maker in the blessed sacrament.

Not a word is said by Mirk indicating that he knew anything about pews or even benches for the lay people. It is probable that these conveniences were not commonly needed at the time when he wrote.

All men are to show reverence when they see the priest carrying the Host to the sick. Whether the ways be dirty or clean they are not to think of their clothes, but reverently to kneel down to "worshype Hym that alle hath wroghte."

The author gives some very interesting instructions about

churchyards, which show, what we knew from other circumstances to be the case, that they were sometimes treated with shameful irreverence. It was not for want of good instruction that our ancestors, in the days of the Plantagenets, played at rustic games, and that the gentry held their manorial courts over the sleeping-places of the dead. That then, as seventy years ago,—as now perhaps—

“dogs and donkeys, sheep and swine,  
The clerk’s black mare, the parson’s kine,  
Among the graves their pastime take ;  
That at the yearly village wake  
Each man and woman, lad and lass,  
Do play at games upon the grass ;  
Set curs to fight and cats to worry,  
And make the whole place hurry-skurry.”

Of witchcraft we hear surprisingly little. Mirk’s words are such that one might almost think he had some sceptical doubts on the subject. Not so with usury or “okere.” The taking interest for money, or lending anything to get profit thereby, is, we are shown, a “synne full greuus.” This was the universally received teaching in his day, and for many centuries after. Perhaps the most remarkable fluctuation of opinion that has taken place in the modern period, is the silent change that has passed over men’s minds on this important subject.

After these and several more general instructions of a similar character, almost all of them showing good religious feeling and clear common-sense, the author gives a very good commentary on the Creed, the Sacraments, the Commandments, and the deadly sins. The little tract ends with a few words of instruction to priests as to the manner of saying mass, and of giving holy communion to the sick.

When the editor first read this little book, in one of the Oxford manuscripts, it was his intention to print it with an extended commentary, for the purpose of illustrating the

ritual, religious, and social feelings of an important period in history. This would have been out of place in a publication of the Early English Text Society. The document as it stands speaks clearly enough to those to whom its voice is audible.

As an illustration of Mirk's work the editor has printed from Lansdowne MS., 762, seven questions to be asked of persons near death. The date of the manuscript from which they are taken is thought to be about 1470. The volume is written partly on vellum and partly on paper, and contains many different pieces. Several of them are prophesies.

The editor must not conclude without thanking his learned friend John Ross, Esq., of Lincoln, for his many valuable notes and suggestions; especially for the interesting extracts concerning ankresses, from his unrivalled collections relative to the history of this his native county. He has also received kind help from the Very Reverend Daniel Rock, D.D.; and from his friends James Fowler, Esq., F.S.A., of Wakefield, and the Reverend Joseph T. Fowler, F.S.A., of St. John's College, Hurstpierpoint.

E. P.

BOTTESFORD MANOR, NEAR BRIGG.

*September 9, 1867.*



## AFTERWORDS.

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*July 21, 1902.*—This Text having been long out of print, and Mr. Peacock not having leisure to revise it, I have read it again with the MS., shifted the “Cursing” to its proper place, and printed it from the longer and better Cotton MS. I have also added a couple of notes, and made a few corrections in the Notes and Glossary.

The frequent occurrence of the full form ‘Ihesus’ in this MS. (and elsewhere) justifies the extension of the usual contraction Ihus as Ihesus, though objection has been made to it that the *e* is already represented by the *h*. But the fact that *h* stood for *e* was not known by the early English scribes.

F. J. FURNIVALL.

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*Erratum.*—P. 64, l. 1: for ‘do lyueraunce’ read ‘de-lyueraunce.’

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# Instructions for Parish Priests.

COTTON. MS. CLAUDIUS A II. FOL. 127.

## ¶ Propter presbiterum parochialem instruendum.

|                                                                                                                                                  |                                                                             |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| G Od seyth hym self, as wryten we fynde,<br>That whenne þe blynde ledeth þe blynde,                                                              | When the blind<br>lead the blind<br>both fall into the<br>ditch.            |
| In-to þe dyche þey fallen boo,<br>For þey ne sen whare by to go.                                                                                 | 4                                                                           |
| So faren prestes now by dawwe ;<br>They beth blynde in goddes lawe,<br>That whenne þey scholde þe pepul rede<br>In-to synne þey do hem lede.     | 8                                                                           |
| Thus þey haue do now fullle ȝore,<br>And alle ys for defawte of lore,<br>Wharefore þou preste curatoure,<br>ȝef þou plesse thy sauyoure,         | Priests lead their<br>flocks into sin<br>through their<br>own want of lore. |
| ȝef thou be not grete clerk,<br>Loke thou moste <sup>1</sup> on thys werk ;<br>For here thou myȝte fynde & rede.                                 | 12                                                                          |
| That þe be-houeth to conne nede,<br>How thou schalt thy paresche preche.<br>And what þe nedeth hem to teche,<br>And whyche þou moste þy self be. | Ignorant priests<br>should read this<br>book.                               |
| Here also thou myȝte <sup>2</sup> hyt se ;<br>For luytel ys worthy þy prechyng,<br>ȝef thou be of euyle luyunge.                                 | 20                                                                          |
| Preaching worth<br>litle if the<br>preacher's life be<br>evil.                                                                                   |                                                                             |

<sup>1</sup> oft.

<sup>2</sup> myghtest.



Priests must be  
chaste,

Preste,<sup>1</sup> þy self thow moste be chast,  
And say þy serues wyþowten hast, 24  
That mowthe & herte a-corden I<sup>2</sup>-fere,  
ʒef thow wole that god þe here.

and eschew lies  
and oaths,

Of honde & mowþe þou moste be trewe,  
And grete oþes thow moste encheue,<sup>3</sup> (*sic*) 28  
In worde and dede þou moste be mylde,  
Bothe to mon and to chylde.

drunkenness,  
gluttony, pride,  
sloth, and envy.

Dronkelec<sup>4</sup> and glotonye,  
Pruyde and slouþe and enuye, 32  
Alle þow moste putten a-way,  
ʒef þow wolt *serue* god to pay.  
That þe nedeth, ete and drynke,  
But sle þy lust for any thyng. 36

They must keep  
from taverns,  
trading, wrestling,  
shooting, and the  
like.

Tauernef also thow moste for-sake,  
And marchauudyse þow schalt not make,  
Wrastelynge, & schotyng, & suche maner game,  
Thow myȝte not vse wythowte blame. 40

[Fol. 127 back.]

Hawkyng, huntynge,<sup>5</sup> and dawnsynge,  
Thow moste forgo for any thyng;

Cuttid clothes,  
piked shoon,  
markets, and fairs  
to be avoided.

Cuttede clothes and pykede schone,  
Thy gode fame þey wole for-done. 44  
Marketes and feyres I the for-bede,  
But hyt be for the more nede,

Armour not to  
be worn; beard  
and crown to be  
shaven.

In honeste clothes<sup>6</sup> thow moste gon,  
Baselarde ny bawdryke were þow non. 48  
Berde & crowne thow moste be schaue,  
ʒef thow wole thy ordere saue.

They must prac-  
tise hospitality,

Of mete and drynke þow moste be fre,  
To pore and ryche by thy degre. 52

read the psalter,  
and take heed of  
domesday.

ʒerne<sup>7</sup> thow moste thy sawtere rede,  
And of the day of dome haue drede;  
And euere do gode a-ʒeynes euele,  
Or elles thow myȝte not lyue wele. 56

<sup>1</sup> first.

<sup>2</sup> in.

<sup>3</sup> eschewe.

<sup>4</sup> Dronkelec we.

<sup>5</sup> Hawkes, houndes.

<sup>6</sup> clothing.

<sup>7</sup> Besely.

Wymmenes serues<sup>1</sup> thow moste forsake,  
Of euele fame leste they the make,  
For wymmenes speche that ben schrewes,  
Turne ofte a-way gode thewes.

Priests should be-  
ware of women.

and especially of  
shrews,

From nyse iapes<sup>2</sup> and rybawdye,  
Thow moste turne a-way þyn ye;  
Tuynde<sup>3</sup> þyn ye þat thow ne se  
The<sup>4</sup> cursede worldes vanyte.

and avoid japes  
and ribaldry,

Thus thys worlde þow moste despyse,  
And holy vertues haue in vyse,  
þef thou do þus thou schalt be dere  
To alle men that sen and here.

that they may despise the world and follow after virtue.

Quid & quomodo predicare debet parochianos suos.

Thus thow moste also preche,  
And thy paresche 3erne teche ;

What a priest  
must teach his  
flock.

Whenne on hath done a synne,  
 Loke he lye not longe there-ynne,  
 But a-non that he hym schryue,  
 Be hyt<sup>5</sup> husbande, be hyt<sup>6</sup> wyue,  
 Leste he forȝet by lentenes day,<sup>7</sup>  
 And oute of mynde hyt go away.

Shriving.

Wymmen that ben wyth chy[1]de also, .  
Thow moste hem teche how þey schule do.

Women with child to go to confession.

Whenne here tyme ys neghe y-come,  
Bydde hem do thus alle & some :  
Theche hem to come & schryue hem clene,  
And also hosele hem bothe at ene,  
For drede of perele that may be-falle,  
In here *trauelynge* that come schalle.

[Fol. 128.]  
and receive holy  
communion.

To folowe the chylde þeſ hyt be nede,  
þeſ heo ſe hyt be in drede;  
And teche the mydewyf neuer the latere,  
That heo haue redy clene watere,

The midwife's  
duties.

<sup>1</sup> felaship.

<sup>2</sup> gaudees.  
<sup>6</sup> she.

<sup>3</sup> Turne.  
<sup>7</sup> ester day.

<sup>4</sup> This.

5 he.

|                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |     |
|--------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| The child to be baptised if but half born.                                     | Thenne bydde hyre spare for no schame,<br>To folowe the chylde there at hame,<br>And thaghe þe chylde bote half be bore<br>Hed and necke and no more,                                                                                                                                                                                                                                                                                                                                                                              | 92  |
| The midwife to rip up the mother to save the child's life.                     | Bydde hyre spare, neuer þe later,<br>To crystene hyt and caste on water;<br>And but scho mowe se þe hed,<br>Loke scho folowe hyt for no red;<br>And ȝef the wommon thenne dye,<br>Teche the mydwyf that scho hye<br>For to vndo hyre wyth a knyf,<br>And for to saue the chyldes lyf,<br>And hye that hyt crystened be,<br>For that ys a dede of charyte.                                                                                                                                                                          | 96  |
| If the midwife's heart fail her she is to call in a man to help her,           | Teche the mydwyf that scho hye<br>For to vndo hyre wyth a knyf,<br>And for to saue the chyldes lyf,<br>And hye that hyt crystened be,<br>For that ys a dede of charyte.<br>And ȝef hyre herte ther-to grylle,<br>Rather þenne the chylde scholde spyllē,<br>Teche hyre thenne to calle a mon<br>That in that nede helpe hyre con.                                                                                                                                                                                                  | 100 |
| for if the child is lost through her fault she may weep for it evermore.       | For ȝef the chylde be so y-lore,<br>Scho may that wepen euer more.<br>Bote ȝef the chylde y-bore be,<br>And in perele thow hyt se,<br>Ryght as he byd hyre done,<br>Caste on water and folowe hyt sone.<br>A-nopere way þow myght do ȝet,<br>In a vessel to crystone hyt;<br>And when scho hath do ryȝt so,<br>Watere and vessel, brenne hem bo,<br>Othere brynge hyt to þe chyrche a-non, <sup>1</sup><br>And caste hyt in the font ston, <sup>1</sup><br>But folowe thow not þe chylde twye,<br>Lest afterwarde hyt do the nuye. | 104 |
| The water and vessel used in baptism to be burnt or cast into the church font. | For ȝef the chylde be so y-lore,<br>Scho may that wepen euer more.<br>Bote ȝef the chylde y-bore be,<br>And in perele thow hyt se,<br>Ryght as he byd hyre done,<br>Caste on water and folowe hyt sone.<br>A-nopere way þow myght do ȝet,<br>In a vessel to crystone hyt;<br>And when scho hath do ryȝt so,<br>Watere and vessel, brenne hem bo,<br>Othere brynge hyt to þe chyrche a-non, <sup>1</sup><br>And caste hyt in the font ston, <sup>1</sup><br>But folowe thow not þe chylde twye,<br>Lest afterwarde hyt do the nuye. | 108 |
| Baptism not to be administered twice.                                          | Caste on water and folowe hyt sone.<br>A-nopere way þow myght do ȝet,<br>In a vessel to crystone hyt;<br>And when scho hath do ryȝt so,<br>Watere and vessel, brenne hem bo,<br>Othere brynge hyt to þe chyrche a-non, <sup>1</sup><br>And caste hyt in the font ston, <sup>1</sup><br>But folowe thow not þe chylde twye,<br>Lest afterwarde hyt do the nuye.                                                                                                                                                                     | 112 |
| [Fol. 128 back.]                                                               | Teche hem alle to be war and snel<br>That they conne sey þe wordes wel,                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 116 |
|                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 120 |

<sup>1</sup> These two lines are not in Douce MS. 103.

|                                                                                                                                  |     |                                                                                     |
|----------------------------------------------------------------------------------------------------------------------------------|-----|-------------------------------------------------------------------------------------|
| And say the wordes alle on rowe                                                                                                  |     |                                                                                     |
| As a-non I wole þow schowe;                                                                                                      | 124 |                                                                                     |
| Say ryȝt thus and no more,                                                                                                       |     |                                                                                     |
| For none othere wymmenes <sup>1</sup> lore;                                                                                      |     |                                                                                     |
| ¶ I folowe the, or elles <sup>2</sup> I crystene þe, in the nome of<br>the fader & þe sone and the holy gost. Amen. <sup>2</sup> | 128 | The form of bap-<br>tism                                                            |
| Or elles thus, <sup>2</sup> Ego baptizo te. N. In nomine patris<br>& filij & spiritus sancti. Amen.                              |     |                                                                                     |
| Englysch or latyn, whether me seyþ,                                                                                              |     | may be said in<br>English or Latin.                                                 |
| Hyt suffyseth to the feyth,                                                                                                      | 132 |                                                                                     |
| So that þe wordes be seyde on rowe,                                                                                              |     |                                                                                     |
| Ryȝt as be-fore I dyde þow schowe; <sup>3</sup>                                                                                  |     |                                                                                     |
| And ȝef þe cas be-falle so,                                                                                                      |     |                                                                                     |
| pat men & wymmen be fer hyre fro,                                                                                                | 136 | The parents may<br>christen the child<br>if no one else be<br>nigh.                 |
| Then may the fader wyþoute blame<br>Crysten the chylde and ȝeue hyt name;                                                        |     |                                                                                     |
| So may the moder in suche a drede,                                                                                               |     |                                                                                     |
| ȝef scho se that hyt be nede.                                                                                                    | 140 |                                                                                     |
| ȝet thow moste teche hem more,                                                                                                   |     |                                                                                     |
| That alle þe chyldren þat ben I-bore                                                                                             |     |                                                                                     |
| Byfore aster and whyssone tyde,                                                                                                  |     | Children to be<br>christened at                                                     |
| Eghte dayes they schullen a-byde,                                                                                                | 144 | Easter and Whit-<br>suntide only, ex-<br>cept of necessity.                         |
| That at the font halowyngē                                                                                                       |     |                                                                                     |
| They mowe take here folowyngē,                                                                                                   |     |                                                                                     |
| Saue tho that mowe not a-byde                                                                                                    |     |                                                                                     |
| For peryle of deth to that tyde.                                                                                                 | 148 |                                                                                     |
| A-nother tyme gyf hem folghthe                                                                                                   |     |                                                                                     |
| As the fader & þe moder wolþe. <sup>4</sup>                                                                                      |     |                                                                                     |
| Godfader and godmoder þou moste preche                                                                                           |     |                                                                                     |
| þat þey here godchyldere to gode teche,                                                                                          | 152 | God-parents to<br>teach their god-<br>children pater-<br>noster, ave, and<br>creed, |
| Here pater noster and here crede                                                                                                 |     |                                                                                     |
| Techen hem they mote nede.                                                                                                       |     |                                                                                     |
| By hem also they schule not slepe                                                                                                |     | and not to sleep<br>with them while<br>very young.                                  |
| Tyl þey con hem self wel kepe.                                                                                                   | 156 |                                                                                     |

<sup>1</sup> kynnes.    <sup>2</sup> Not in Douce 103.    <sup>3</sup> myghtest knowe.    <sup>4</sup> þoȝte.



Confirmation.

Also wyth-ynne the fyfþe ȝere  
 Do þat they I-bysbede were ;  
 For tho þat bydeth ouer more,  
 The fader & þe moder mote rewe hyt sore ; 160  
 Out of chyrche schule be put  
 Tyl þe byschope haue bysbede hyt.

[Fol. 129.]

And ȝet moste thow teche hem more,  
 That godfader and godmoder be war be-fore, 164

God-parents not  
 to hold their god-  
 children at con-  
 firmation.

¶ That they þat ben at the folowyngē,  
 Holde not þe chylde at the confermyngē ;<sup>1</sup>  
 And also þow moste, as þou dost preche,

Relatives in blood  
 by marriage or  
 spiritually not to  
 intermarry.

The cosynage of folowyngē teche ; 168  
 And þow wolt that conne wel,  
 Take gode hede on thys spel.

In the myddel the chylde stont,  
 As he ys folowed in the font. 172

¶ Alle these be cosynes to hym for ay,  
 That none of hem he wedde may ;

Who are cousins  
 by baptism.

The preste þat foloweþ, þe prestes chyldere, þe preste,  
 And the chylde's fader & moder, þe godfader & hys 176  
 Wyf knowe be-fore folghthe, þe godfader chylderen,  
 the chylde's moder and hys godfader, &c.

¶ The same cosynage in alle thyngē,  
 Is in the chylde's confermyngē 180

Who by confir-  
 mation.

The chylde þat ys confermet,<sup>2</sup> þe byschop, þe  
 byschopes chylderen, þe byschop and þe chylde's  
 fader and hys moder, the godfader and hys wyf,  
 the chylde's fader and hys godfader, the 184  
 chylde's moder and hys godmoder,

These schule neuer on wedde oþer,  
 But cosynes beth, as suster & broþer.

ȝet teche hem a-nother thyngē, 188  
 That ys a poynt of weddyngē ;  
 He that wole chese hym a fere,  
 And seyth to hyre on thys manere,

Espousals.

<sup>1</sup> bisshoping.<sup>2</sup> Not in Douce 103.

|                                                   |     |                                                           |
|---------------------------------------------------|-----|-----------------------------------------------------------|
| " Here I take the to my wedded wyf,               | 192 | He who formally betroths himself to a woman must wed her. |
| And there-to I plyghte þe my trowþe               |     |                                                           |
| Wyth-owten cowpulle or fleshly dede,"             |     |                                                           |
| He þat wommon mote wedde nede ;                   |     |                                                           |
| For þaghe he or ho a-nother take,                 | 196 | His troth acts as a divorce from other women.             |
| That word wole deuors <sup>1</sup> make.          |     |                                                           |
| Loke also þey make non odde <sup>2</sup> weddyng, |     | Irregular marriages are cursed.                           |
| Lest alle ben cursed in that doynge.              |     |                                                           |
| Preste & clerke and other also,                   | 200 |                                                           |
| That thylke serues huydeth so ;                   |     |                                                           |
| But do ryȝt as seyn the lawes,                    |     |                                                           |
| Aske the banns thre halydawes.                    |     | Banns to be asked.                                        |
| Then lete hem come and wytnes brynge              | 204 | [Fol. 129 back.]                                          |
| To stonde by at here weddyng ;                    |     |                                                           |
| So openlyche at the chyrche dore                  |     |                                                           |
| Lete hem eyther wedde othere.                     |     |                                                           |
| Of lechery telle hem ryȝt þys                     | 208 | Lechery a deadly sin,                                     |
| That dedly synne for sothe hyt ys ;               |     |                                                           |
| On what skynnes maner so hyt be wroȝt,            |     |                                                           |
| Dedly synne hyt ys forthe brought,                |     |                                                           |
| Saue in here wedhode <sup>3</sup>                 | 212 | save in wedlock.                                          |
| That ys feyre to-fore gode.                       |     |                                                           |
| Thaȝ mon & wommon be sengul boþe,                 |     |                                                           |
| As dedly synne they schulen hyt loþe.             |     |                                                           |
| Also thys mote ben hem sayde,                     | 216 | Children not to sleep together after seven years of age.  |
| Boþe for knaue chyldere & for mayde,              |     |                                                           |
| That whenne þey passe seuen ȝere,                 |     |                                                           |
| They schule no lengere lygge I-fere,              |     |                                                           |
| Leste they by-twynne hem brede                    | 220 |                                                           |
| The lykyng of that fowle dede.                    |     |                                                           |
| Also wryten wel .I. fynde,                        |     |                                                           |
| That of synne aȝeynes kynde                       |     |                                                           |
| Thow schalt thy paresch no þynge teche,           | 224 | Pæderastia.                                               |
| Ny of that synne no thyng preche ;                |     |                                                           |

<sup>1</sup> a dome.

2 hond.

<sup>3</sup> wededhod.

Adultery is a  
great sin,

But say þus by gode a-vys,  
þat ' to gret synne forsoþe hyt ys,  
For any mon þat bereth lyf 228

To forsake hys wedded wyf  
And do hys kynde other way,  
þat ys gret synne wyþowte nay ; '

which a man  
must confess to  
his shrift-father.

But how and where he doth þat synne, 232  
To hys schryffader <sup>1</sup> he mote þat mynne.

Also thow moste thy god pay,  
Teche thy paresch þus & say,  
Alle that ben of warde <sup>2</sup> & elde 236

Confession.

þat cunnen hem self kepe & welde,  
They schulen alle to chyrche come,

Communion to be  
received.

And ben I-schryue alle & some, 240  
And be I-hoseled wyth-owte bere

On aster day alle I-fere :

In þat day by costome  
þe schule be hoselet alle & some.

[Fol. 130.]

The real presence  
to be believed in.

Teche hem þenne wyth gode entent, 244

To be-leue on that sacrament ;

That þey receyue in forme of bred,  
Hyt ys goddes body þat soffered ded  
Vp on the holy rode tre, 248

To bye owre synnes & make vs fre.

It is but wine  
and water that  
is given to the  
people after com-  
munion.

Teche hem þenne, neuer þe later,  
þat in þe chalys ys but wyn & water  
That þey receyueth for to drynke 252

After that holy hoselynge ;

Directions for  
receiving com-  
munion.

Therfore warne hem þow schal  
That þey ne chewe þat ost to smal,  
Leste to smale þey done hyt breke, 256

And in here teth hyt do steke ;

Wine and water  
to be drunk after  
the host is eaten.

There-fore þey schule wyth water & wyn  
Clanse here mowþ, that noȝt leue þer-In ;

<sup>1</sup> confessour.

<sup>2</sup> wytte.

- But teche hem alle to leue sadde,  
 þat hyt þat ys in þe awter made,  
 Hyt ys verre goddes blode  
 That he schedde on þe rode.
- 260 The consecrated  
 wine is God's  
 blood that was  
 shed on the rood.
- ȝet þow moste teche hem mare  
 þat whenne þey doth to chyrche fare,  
 þenne bydde hem leue here mony wordes,  
 Here ydel speche, and nyce bordes,  
 And put a-way alle vanyte,  
 And say here *pater noster* & here aue.<sup>1</sup>
- 264 How to behave  
 in church.
- 268 Men should there  
 put away all  
 vanity and say  
 the *pater noster*  
 and *ave*.
- No non in chyrche stonde schal,  
 Ny lene to pyler ny to wal,  
 But fayre on kneus þey schule hem sette,  
 Knelynge down vp on the flette,  
 And pray to god wyth herte meke  
 To ȝeue hem grace and mercy eke.
- 272 Not to loll about,  
 but to kneel on  
 the floor.
- Soffere hem to make no bere,  
 But ay to be in here prayere,  
 And whenne þe gospelle I-red be schalle,  
 Teche hem þenne to stonde vp alle,  
 And blesse<sup>2</sup> feyre as þey conne
- 276 When the Gospel  
 is read all people  
 are to stand up.
- 280 Whenne gloria tibi ys by-gonne,  
 And whenne þe gospel ys I-done,  
 Teche hem eft to knele downe sone;  
 And whenne they here the belle rynge  
 To that holy sakerynge,
- 284 [Fol. 130 back.]  
 They are to kneel  
 when they hear  
 the bell ring at  
 the consecration.
- Teche hem knele downe, boþe ȝonge & olde,  
 And boþe here hondes vp to holde,  
 And say þenne in þys manere,  
 Feyre and softly, wyth-owte bere,
- 288
- “**I**hesu, lord, welcome þow be,  
 In forme of bred as I þe se;  
 Ihesu! for thy holy name,  
 Schelde me to day fro synne & schame;
- 292

<sup>1</sup> crede.<sup>2</sup> add hem.



Schryfte & howsele, lord,<sup>1</sup> þou graunte me bo,  
 Er that I schale hennes go,  
 And verre contrycyone of my synne, 296  
 That I, lord, neuer dye there-Inne;  
 And as þow were of a may I-bore,  
 Sofere me neuer to be for-lore,  
 But whenne þat I schale hennes wende, 300  
 Grawnte me þe blysse wyth-owten ende. AMEN."  
 Teche hem þus, oþer sum oþere þynge,  
 To say at the holy sakerynge.  
 Teche hem also, I the pray, 304  
 That whenne þey walken in þe way  
 And sene þe preste a-gayn hem comynge,  
 Goddes body wyth hym berynge,  
 Thenne, wyth grete deuocyone, 308  
 Teche hem þere to knele a-downe;  
 Fayre ne fowle, spare þey noghte  
 To worschype hym þat alle hath wroghte;  
 For, glad<sup>2</sup> may þat mon be 312  
 þat ones in þe day may hym se;  
 For so mykyle gode doþ þat syȝt,  
 (As seynt austyn techeth a-ryȝt,)  
 þat day þat þow syst goddes body, 316  
 þese benefyces schalt þou haue sycurly;<sup>3</sup>  
 Mete & drynke at thy nede,  
 Non schal þe þat day be-gnede;<sup>4</sup>  
 Idele othes and wordes also 320  
 God for-ȝeueþ the bo;  
 Soden deth that ylke day,  
 The dar not drede wyþowte nay;  
 Also þat<sup>5</sup> day I the plyȝte 324  
 þow schalt not lese þyn ye syȝte;

All men are to kneel when they see a priest bearing the host.

The benefits received by seeing the host, according to St. Augustinus.

The recipient on that day shall not lack food, shall be forgiven idle words and oaths, shall not

[Fol. 131.]

fall by sudden death, nor become blind.

<sup>1</sup> *lord* must be a later insertion, as it makes the line 5 feet.

<sup>2</sup> Two emphatic syllables for 2 feet.

<sup>3</sup> Douce 103 gives this line thus:—"Thou shalt haue þes sikerly."

<sup>4</sup> grede.

<sup>5</sup> thilk.



It is useless to  
speak much of  
tithing, even  
ignorant priests  
understand that.

Witchcraft for-  
bidden.

[Fol. 131 back.]

Usury forbidden.

Men not to sell  
at too high a  
price.

Husbands and  
wives not to make  
vows of chastity,

- I holde hyt but an ydul þynge 356  
To speke myche of teythynge,  
For þa; a preste be but a fonne,<sup>1</sup>  
Aske hys teyþynge, welle he conne.<sup>2</sup>
- Wychecliffe and telynge, 360  
Forbede þou hem for any þynge;  
For who so be-leueth in þe fay  
Mote be-leue thus by any way,  
That hyt ys a sleghþe of þe del<sup>3</sup> 364  
þat makeþ a body to cache el.<sup>4</sup>  
þenne syche be-leue he gart hem haue,  
þat wychecliffe schale hem saue,  
So wyth chames<sup>5</sup> & wyth tele, 368  
He ys I-broȝte aȝeyn to hele.  
þus wyth þe fende he ys I-blende,  
And hys by-leue ys I-schende.
- Vsure and okere þat beth al on, 372  
Teche hem þat þey vse non;  
That ys a synne fullē greuus  
By-fore owre lord swete Ihesus.  
God taketh myche on gref 376  
To selle a mon in hys myschef  
Any þynge to hye prys.  
For welle he wot þat oker hyt ys,  
And lene .xij d. to haue .xij. 380  
For þat [is] vsure wyþowte wene.  
Teche hem also to lete one,  
To selle þe derrer for þe lone.  
To preche hem also þou myȝt not wonde,— 384  
Bothe to wyf and eke husbonde,—  
þat nowþer of hem no penaunce take,  
Ny non a-vow to chastite make,

<sup>1</sup> fon.

<sup>2</sup> kon.

<sup>3</sup> Or 'de[ue]l,' like Shaksperc's 'deale,' and 'cale'=evil—in Hamlet, 202,  
and Scotch 'deil.' Cf. þen = given, 25/795, and 'sene'=seven in other texts.

<sup>4</sup> Or 'e[ue]l.'

<sup>5</sup> charmes; chames in the text is probably a scribal error.

- Ny no pylgrimage take to do,  
 But þe boþe assente þer to.  
 These þre poyntes verement  
 Now þer schale do, but boþe assent,  
 Saue þe vow <sup>1</sup> to Iherusalem,  
 þat ys lawful to eþer of hem.  
 þenne schale þe husbonde als blyue <sup>2</sup>  
 Teche & preche so hys wyue,  
 That heo a-vow no maner þynge  
 But hyt be at hys wutyng; <sup>1</sup>  
 For þa; heo do, hyt may not stonde  
 But heo haue grawunte of hyre husbonde;  
 And þe þe husbonde assente þer-to,  
 þenne nedely hyt mote be do;  
 No more schale he verement,  
 But hys wyf þerto assent.
- The pater noster and þe crede,  
 Preche þy paresche þou moste nede,  
 Twyes or þryes in þe ȝere  
 To þy paresch hole and fere;  
 Teche hem þus, and byd hem say  
 Wyþ gode entent euery day,  
 "Fader owre þat art in heuene,  
 Halowed be þy name *with* meke steuene,  
 þy kyngdom be for to come  
 In vs synfulle alle and some;  
 þy wylle be do in erþe here  
 As hyt ys in heuene clere;  
 Owre vche dayes bred, we þe pray,  
 þat þow ȝeue vs þys same day;  
 And forgyue vs owre trespas  
 As we done hem þat gult vs has;  
 And lede vs in-to no fondynge,  
 But schelde vs alle from euel þynge. Amen."
- 388 penance, or pil-  
 grimage without  
 the consent of  
 each other.
- 392 Except the vow  
 of a pilgrimage  
 to Jerusalem.
- 396 Wives not to  
 make vows un-  
 known to their  
 husbands.
- 400 [Fol. 132.]
- 404 Pater noster and  
 creed to be  
 taught.
- 408
- The "Our Fa-  
 ther."
- 412
- 416
- 420

<sup>1</sup> a-vow.<sup>2</sup> to stynt stryfe.

The  
Mary." "Hail,

"**H**Ayl be þow, mary, fulle of grace ;  
God ys wyþ þe in euery<sup>1</sup> place ;  
I-blessed be þow of alle wymmen,  
And þe fruyt of þy wombe *Ihesus* !<sup>2</sup> Amen !"

424

The "I believe."

"**I** be-leue in oure holy dryȝt,  
Fader of heuene, god almyȝt,

428

þat alle thyngȝ has wroȝt,  
Heuene and erþe & alle of noȝt :  
On *ihsu* cryst I be-leue also,  
Hys only sone, and no mo,

432

þat was conceyued of þe holy spyryt,  
And of a mayde I-bore quyt,  
And afterward vnder pounce pylate  
Was I-take for vye and hate,  
And soffrede payne and passyone,

436

And on þe croys was I-done ;  
Ded and buryed he was also,  
And wente to helle to spoyle oure fo,  
And ros to lyue the þryde day,

440

And stegh to heuene þe .xl. day<sup>3</sup> :  
ȝet he schale come wyþ woundes rede  
To deme þe quyke and þe dede.

In þe holy gost I leue welle ;  
In holy chyrche and hyre spelle.

444

In goddes body I be-leue nowē,  
A-monge hys seyntes to ȝeue me rowe ;  
And of my synnes þat I haue done,

448

To haue plenere remyssyone,  
And when my body from deth schal ryse,  
I leue to be wyth god and hyse,  
And haue the ioie þat lasteþ ay ;

452

God graunte hym self þat I so may ! Amen !"

<sup>1</sup> eche a.

<sup>2</sup> MS. *Ihc.*

<sup>3</sup> what tyme he say.

[Fol. 132 back.]



|                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                 |                                                                        |     |
|---------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|-----|
| <p>The artykeles of the fey<br/> Teche þy paresch þus, &amp; sey ;<br/> That seuene <sup>1</sup> to dyuynyte,<br/> And .vij. to the humanyte.</p> |                                                                                                                                                                                                                                                                                                                                                                 | The Articles of Faith.                                                 |     |
|                                                                                                                                                   | 456                                                                                                                                                                                                                                                                                                                                                             |                                                                        |     |
| ¶ <i>Primus.</i>                                                                                                                                  | The fyrste artykele ys (þou wost)<br>Leue on fader and sone & holy gost.                                                                                                                                                                                                                                                                                        | 1. Believe on Father, Son, and Holy Ghost.                             |     |
| ¶ <i>ius.</i>                                                                                                                                     | The secounde ys to leue ryȝt<br>þat þe fader ys god al myȝt.                                                                                                                                                                                                                                                                                                    | 2. The Father is God Almighty.                                         | 460 |
| ¶ <i>iius.</i>                                                                                                                                    | The þrydde ys, as þow syst,<br>For to leue on ihesu cryst,<br>þat he ys goddes sone ryȝt,<br>And boþe on god & of on myȝt.                                                                                                                                                                                                                                      | 3. Jesus Christ is the Son of God,<br><br>and one with him.            | 464 |
| ¶ <i>iiius.</i>                                                                                                                                   | The holy gost, persone þrydde,<br>Leueth also, I þow bydde,<br>That he ys god wyth oþer two,<br>And ȝet on god and no mo.                                                                                                                                                                                                                                       | 4. The Holy Ghost is God,<br><br>and one with Father and Son.          | 468 |
|                                                                                                                                                   | Leste þys be harde þow to leue,<br>By ensaumpul I wole þat preue :<br>Se þe ensaumpul þat I þow schowe,<br>Of water and ys and eke snowe ;<br>Here beth þre þynges, as ȝe may se,<br>And ȝet þe þre, alle water be.<br>Thus þe fader and þe sone & þe holy gost<br>Beth on god of myȝtes most ;<br>For þagh þey be personus þre,<br>In on godhed knyȝt they be. | An illustration :<br>water, ice, and<br>snow are three<br>and yet one. | 472 |
|                                                                                                                                                   | Thus þe fader and þe sone & þe holy gost<br>Beth on god of myȝtes most ;<br>For þagh þey be personus þre,<br>In on godhed knyȝt they be.                                                                                                                                                                                                                        | [Fol. 133.]<br>Thus it is with<br>the Father, Son,<br>and Holy Ghost.  | 476 |
| ¶ <i>ius.</i>                                                                                                                                     | These þre in on godhede,<br>Wyth on assent and on rede,<br>Alle þynges made wyth on spelle,<br>Heuene, and vrþe, and eke helle.                                                                                                                                                                                                                                 | 5. Who have made<br>with one assent<br>heaven, earth,<br>and hell.     | 480 |
| ¶ <i>vj.</i>                                                                                                                                      | The sexþe artykele, ȝef ȝe wole fynde,<br>Holy chyrche taketh in mynde<br>That þorȝ þe myȝt of þe holy gost<br>Is in vrthe of power most,                                                                                                                                                                                                                       | 6. Power of the Holy Ghost.                                            | 484 |

<sup>1</sup> add *per te yne*.

|                                                                                 |            |                                             |     |
|---------------------------------------------------------------------------------|------------|---------------------------------------------|-----|
|                                                                                 |            | And as myȝty, as I ȝow telle,               | 488 |
|                                                                                 |            | Boþe of þe ȝates of heuene & helle          |     |
|                                                                                 |            | To tuynen and open at heyre byddyngē        |     |
|                                                                                 |            | Wythowte ȝeyn-stondyngē of any þyngē.       |     |
| 7. The Resurrection.                                                            | ¶ vijus.   | The seuēþe artykele, for soþe lyt ys,       | 492 |
|                                                                                 |            | þat he schal ende in ioye & blys            |     |
|                                                                                 |            | When body and soule to-geder schal come,    |     |
|                                                                                 |            | And the gode to ioye be I-nome,             |     |
|                                                                                 |            | And the euel be put a-way                   | 496 |
|                                                                                 |            | In-to the peyne that lasteþ ay.             |     |
| 8. Jesus Christ became man in Mary's womb.                                      | ¶ viijus.  | The eghþe artykele ys not to hele,          |     |
|                                                                                 |            | þe strengþe of oure feyth þe more dele,     |     |
|                                                                                 |            | The flesch and blod þat ihesus tok          | 500 |
|                                                                                 |            | In mayde mary, as seyth þe bok,             |     |
|                                                                                 |            | þorȝ the holy gostes myȝt                   |     |
|                                                                                 |            | þat in þat holy vyrgyne lyȝt.               |     |
| 9. Who was a Virgin.                                                            | ¶ ixus.    | The nynþe artykele ys for to mene           | 504 |
|                                                                                 |            | þat he was bore of a mayde clene.           |     |
| 10. The Lord's passion.                                                         | ¶ xus.     | þe tenþe artykele oure synne sleth,         |     |
|                                                                                 |            | Crystes passyone and hys deth.              |     |
| 11. Hewent down into Hell, in soul and Godhead, while his body was in the tomb. | ¶ xjus.    | The eleuenþe ys for to telle                | 508 |
|                                                                                 |            | How he wente to spoyle helle,               |     |
|                                                                                 |            | In soule and godhede wyth-owte nay          |     |
|                                                                                 |            | Whyle the body in towmbē lay.               |     |
| 12. Herose again.                                                               | ¶ xijus.   | The twelfþe artykele makeþ vs fayn,         | 512 |
|                                                                                 |            | For he ros to lyue a-gayn                   |     |
|                                                                                 |            | The þrydde day in the morowe,               |     |
|                                                                                 |            | For to bete alle oure sorowe.               |     |
| 13. He went up into Heaven on Holy Thursday.                                    | ¶ xiijus.  | The þretēþe artykele, as telle I may,       | 516 |
|                                                                                 |            | þat cryst hym self on holy þursday          |     |
|                                                                                 |            | Stegh in-to heuene in flesch & blode,       |     |
|                                                                                 |            | That dyede by-forn <sup>1</sup> on þe rode. |     |
| 14. Heshall come again at Domesday to judge the                                 | ¶ xiiijus. | The fourtenēþ artykele, ys soþe to say,     | 520 |
|                                                                                 |            | þat cryst schale come on domes day          |     |

<sup>1</sup> bifor.

Wyþ hys woundes fresch and rede  
 To deme þe quyke and þe dede.  
 Here ben þe artykeles of þe fey;  
 Preche<sup>1</sup> hem ofte I þe prey.

living and the  
 dead.

524

¶ Septem sacramenta ecclesie.

The Seven Sacra-  
 ments.

To preche also þow myȝt not<sup>2</sup> yrke  
 þe .vij. sacramentes of holy chyrche.<sup>3</sup>  
 þat ys folghþe þat clanseþ synne,  
 And confermyng after, as we may mynne,<sup>4</sup>  
 The sacrament of goddes body,  
 And also penaunce þat ys verrey,  
 Ordere of prest, and spousayle,  
 And þe laste elyng wyth-owte fayle;  
 Lo here the seuene and no mo,  
 Loke thow preche ofte þo.

528

I. Baptism.

II. Confirmation.

III. The Eucha-  
 rist.

IV. Penance.

532

V. VI. Orders and  
 Matrimony.

VII. Unction.

¶ De sacramento baptismatis.

Baptism.

Et I mote in thys worchyng  
 Teche the more of folowyng,

536

For hyt ys syche a sacrament  
 þat may lyztely be I-schent  
 But hyt be done redyly

540

In vche<sup>5</sup> a poynte by and by;

Therfore do as I the say,

Lest thow go out of þe way.

Hast þou wel vnderstonde my lore

544

As I taghte the by-fore,

How þou schuldest wymmen lere

þat wyth chylde grete were?

But þys ys for þyn owne prow

548

þat I here teche the now.

þef a chylde myscheueth at home,

And ys I-folowed & has hys<sup>6</sup> nome,

Children bap-  
 tized at home to  
 be brought to  
 church.

<sup>1</sup> Teche.

<sup>2</sup> die.

<sup>3</sup> kirk.

<sup>4</sup> nym.

<sup>5</sup> euery.

<sup>6</sup> no.

[Fol. 134.]

The priest to ask  
those present at  
the baptism  
whether the  
words were said  
aright.

ȝef hyt to chyrche be broȝt to þe 552  
As hyt oweth for to be,  
Thenne moste þou slyly<sup>1</sup>  
Aske of hem þat were þere by,  
How þey deden þen in þat cas 556  
Whenne þe chylde I-folowede was,  
And wheþer þe wordes were seyde a-ryȝt,  
And not turnet in þat hyȝt;  
ȝef þe wordes were seyde on rowe 560  
As lo here I do þe schowe,

## Ista sunt uerba baptismi In domo.

The words of bap-  
tism.

¶ I crystene þe, or elles I folowe þe, .N. In nome of þe  
fader and the sone, and the holy gost. Amen.

And þagh þou ȝeue no name to hem, 564

Ny nempne hem no maner name,

I telle hyt for no blame,

Hyt may be don al by thought

Whenne hyt ys to chyrche I-broght, 568

And þaȝ me say, as þey done vse,

Sory laten in here wyse, As þus,

I folowe þe in *nomina patria & filia spiritus sanctia*.

AmeN. 572

Of these wordes take þow non hede,

þe folghþe ys gode wythoute drede

So þat here entent & here wyt

Were forto folowe hyt; 576

Ay whyle þey holde þe fyrste sylabul,

þe folghþe ys gode wythouten fabul, As þus,

Pa of patris. fi of filij. spi of *spiritus sancti*. Amen. 580

þenne do þe *seruyse neuer* þe later,

Allæ saue þe halowyngæ of þe water;

Creme & crysme and allæ þyngæ elles

Do to þe chylde as þe bok telles;

Holy oil to be  
used.

<sup>1</sup> full sotelly.

And þef þe chylde haue nome by-fore, 584  
 Lete hyt stonde in goddes ore ;  
 And þef hyt haue not, lete name hyt þare,  
 þef hyt schule in greyþe fare.

But what and on in hys bordes 588  
 Caste on water and say þe wordes,  
 Is þe chylde I-folowed or no ?  
 By god, I say nay for hem bo,  
 But þef hyt were hys fullē entent 592  
 To ȝeue þe chylde þat sacrament,  
 þenne mote hyt stonde wyþoute nay, As þus,  
 And he þerfore rewe hyt may.

¶ But þef cas falle thus, 596

þat he þe wordes sayde a-mys,

Or þus In nomine filij & patris & spiritus sancti. Amen.

Or any oþer wey but þey set hem on rowe,  
 As þe fader & þe sone & þe holy gost, 600

In nomine patris & filij & spiritus sancti. Amen.

þef hyt be oþer weyes .I.-went,  
 Alle þe folghþe ys clene I-schent ;  
 þenne moste þou, to make hyt trewe, 604

Say þe serues allē a-newe,  
 Blesse þe water & halowe þe font,  
 Ryght as hyt in bok stont ;  
 þenne be þe war in alle þynge, 608

Whenne þou comest to þe plungynge,

þenne þou moste say ryȝt þus,

Or elles þou dost alle a-mys, 611

¶ Si tu es baptizatus, ego te non rebaptizo. Sed si  
 non es baptizatus, ego te baptizo. In nomine  
 patris & filij & spiritus sancti. amen.

þat oþer serues say þow myȝt  
 On þy bok allē forth ryght ; 616

þow moste do þe same manere  
 þef a chylde I-fownde were,

[Fol. 134 back.]  
 If a person uses  
 the matter and  
 form of baptism  
 in jest, it is not  
 a sacrament un-  
 less he intended  
 it to be so.

If the words are  
 said in wrong  
 order the sacra-  
 ment is nought.

When the bap-  
 tism has not been  
 valid, the priest  
 is to perform the  
 holy rite over  
 again,

and say thus.

Form of condi-  
 tional baptism.

A foundling is to  
 be conditionally  
 baptized.



- And no mon cowþe telle þere  
 Wheþer hyt were folowed or hyt nere ; 620  
 þenne do to hyt in alle degre,  
 As here before þou myȝt se.
- If a priest be  
 so drunken that  
 his tongue serves  
 him not he must  
 not baptize.
- But what & þou so dronken be  
 þat þy tonge wole not serue þe, 624  
 þenne folowe þow not by no way  
 But þou mowe the wordes say.
- [Fol. 135.] Luytel I-noghe for-soþe hyt ys,  
 Thaghe thow be bothe war & wys, 628  
 The sacrament for to do,  
 Thaghe þou pe neuer so abul þer to ;  
 How schulde þenne a droken<sup>1</sup> mon  
 Do þat þe sobere vneþe con ? 632
- Oil and creme  
 to be always in  
 readiness.
- And ȝef þow wole þy worschype saue,  
 Oyle & creme þow moste nede haue,  
 Alway redy for ferde of drede, 636  
 To take þer-to when þou hast nede.  
 And for te eschewe þe byschopus scheme,  
 Vche ȝere ones chawnge þy creme,  
 And þat as sone as thow may, 640  
 A-non after schere þursday,  
 Thow moste chawnge þyn oyle also,  
 þat þey mowe be newed bo.
- Creme to be  
 changed yearly.
- After Holy Thurs-  
 day the oil to be  
 changed.
- ȝet wole I make relacyone  
 To þe of confyrmacyone, 644  
 þat in lewde<sup>2</sup> mennes menyngē  
 Is I-called þe byspyngē ;  
 But for þow hast þer-of luytel to done,  
 þer-fore I lete hyt passe ouer sone, 648  
 For hyt ys þe bisschopes ofyce,  
 I wot þe charge ys alle<sup>3</sup> hyse,  
 But ȝet I wole seche ȝerne  
 Sumwhat þer-of to make þe lerne. 652

<sup>1</sup> dronken.<sup>2</sup> by englishe.<sup>3</sup> also.

- pat sacrament mote nede be done,  
Of a bysschope nede as ston;  
per nys no mon of lower degre,  
pat may pat do, but onlyche he : 656  
He confermeth, & maketh sad,  
pat at þe preste be-forn hath mad;  
Wherfore þe nome pat ys þenne I-spoke  
Moste stonde ferme as hyt were loke <sup>1</sup>;  
But ofte syþes þou hast I-sen  
Whenne þe chylde confermed ben  
Bondes a-bowte here neckes be lafte,  
pat from hem schule not be rafte, 664  
Tyl at chyrche þe eghþe <sup>2</sup> day,  
þe preste hym self take hem a-way.  
þenne schale he wyth hys owne hondes  
Brenne pat ylke same bondes, 668  
And wassche þe chylde ouer þe font  
þere he was anoynted in þe front.  
And þagh a chylde confermet nere,  
So þat he folowed by-fore were, 672  
To dyspuyte þer-of hyt ys no nede,  
He schale be saf wythowte drede.

must be performed by a bishop.

No man of lower degree can perform it.

The name given in confirmation not to be changed.

The bonds to be left about the necks of children who have been confirmed until the eighth day.

[Fol. 135 back.]

The child to be washed over the front on the eighth day.

De modo audiendi confessionem.

- Now y praye þe take gode hede,  
For þys þou moste conne nede, 676  
Of schryfte & penaunce I wole þe telle,  
And a while þere-In dwelle;  
out myche more þou moste wyten,  
þenne þou fyndest here I-wryten, 680  
And whenne þe fayleþ þer to wyt,  
Pray to god to sende þe hyt,  
For ofte þou moste penauce þen  
Boþe to men and to wymmen, 684

Confession and penance.

The shrift-father must know much more than is told here. He is to pray to God for wit.

<sup>1</sup> stoke.

<sup>2</sup> vij.

Legal penances  
are very hard,  
and must be  
given discreetly.

Oþer weyes þen wole þe lawe  
Leste they token hyt to harde on awe,  
Hyт were fulle harde þat penaunce to do  
That þe lawes ordeyneth to, 688  
Therfore by gode dyscrecyone,  
þow moste in confessyone,  
Ioynе penaunce bothe harde & lyzte,  
As þou here aftere lerne myzte. 692

Penance without  
shrifт helps little  
the soul.

But sykerly penaunce wyþowte schryfte<sup>1</sup>  
Helpeþ luytel þe sowle þryfte; <sup>1</sup>  
þerfore of schryfte I wole þe kenne  
And to ioynе penaunce þenne, 696  
To here schryft þou moste be fayn,  
And hye þerto wythrowte layn.

When a man goes  
to confession he  
is to kneel, and  
the priest is to  
ask him if he be  
of his parish.

And fyrst, when any mon I-schryue wole be,  
Teche hym to knele downe on hys kne; 700

[Fol. 136.]  
If he be not, the  
priest may not  
hear his shrifт  
unless he had  
leave to come  
from his own  
parish priest.

Fyrst þow moste aske hym þen,  
Wheþer he be þy paresschen;  
And ȝef he vnswere and say nay,  
Theche hym home fayre hys way, 704

A man may leave  
his parish priest  
and go to confes-  
sion elsewhere for  
these reasons:—

But he schowe þe I-wryten,  
Where-by þou myzt wel I-wyten,  
þat he hath leue of hys prest  
To be I-schryue where hym lust, 708

If his parish  
priest be indis-  
creet;

For these poyntes wyþowte nay  
He may haue leue to go hys way,  
And schryue hym at a noþer prest  
Where that hym beste lust, <sup>2</sup> 712

if he knew that  
his confession  
would be re-  
vealed;

Leste indyscrete hys prest were,  
Hys confessyone for to here,  
Or ȝef he knewe by redy token  
þat hys schryfte he wolde open, 716  
Or ȝef hym self had done a synne  
By þe prestes sybbe kynne,

if he had done  
a sin with any of  
the priest's near

<sup>1</sup> These two lines are not in Douce 103.

<sup>2</sup> The foregoing five lines are not in Douce 103.

- Moder, or suster, or hys lemmon,  
 Or by hys doghter 3ef he hade on, 720  
 Or 3ef he stonde hym on awe,  
 To dedly synne leste he hym drawe,  
 Or 3ef he hade vndertake  
 Any pylgrymage for to make, 724  
 Or 3ef hys prest (as doctor<sup>us</sup> sayn)  
 By any of hys paresch haue layn,  
 For 3ese he may leue take,  
 And to a-noþer hys schryfte make, 728  
 And werne hym leue hys prest ne may  
 Lest hyt greue hym a-noþer day;  
 And þa; he do, for noȝt hyt ys,  
 þe byschope wole 3eue hym leue I-wys. 732  
 Of scoler, of flotterer, or of passyngere  
 Here schryft lawfully þou myȝt here;  
 And also in a-noþer cas,  
 3ef þou a mon a-corset has, 736  
 He mote nede be soyled of þe,  
 Whoso pareschen euer he be;  
 And of mon þat schal go fyȝte  
 In a bateyl for hys ryȝte, 740  
 Hys schryft also þou myȝte here,  
 þa; he þy pareschen neuer were;  
 And of a mon þat deth ys negh:  
 Here hys schryft, but þen be slegh, 744  
 Byd hym & oþer also by-fore,  
 3ef þat þey to lyf keuere,<sup>1</sup>  
 þat þey go for more socour  
 To here owne curatour, 748  
 And schryue hem newe to hym bo  
 And take he penaunce newe also.  
 ¶ Or 3ef any do a synne,  
 And þy paresch be wyth-Inne, 752

kindred, as mother, sister, concubine, or daughter;

if he feared that his priest would draw him into sin;

if he had made a vow of pilgrimage;

or if the priest had lain with any of his parishioners.

A priest may hear the confession of a scholar, a sailor, or a passenger;

and if he has cursed any one he must absolve him.

He may also hear the shrift of a person about to go to battle;

[Fol. 136 back.]  
 or of one near death, though he be not a parishioner.

Penitents are to be bidden to go afterwards to their own curates and shrive them anew.

If any man sin in the parish,

<sup>1</sup> kore.

- Of þat synne a-soyle hym þenne,  
 þa; he be not þy pareschenne,  
 But 3ef þe synne be so stronge,  
 To þe byschope þat hyt longe, 756  
 Or 3ef a mon be seruauant,  
 In þy paresch by couenaunt,  
 Or hath an ofyce or bayly,  
 þat he ledeth hys lyf by, 760  
 And hys howscholde be elles where,  
 Pareschen he ys þenne þere ;  
 Or 3ef any hath trowþe I-plyȝt  
 Wyþ-Inne þy paresch to any wyȝt, 764  
 þenne þou myȝt hem wedden I-fere,  
 As hyt ys the court<sup>1</sup> manere.  
 But to þyn owne pareschenne  
 Do ryȝt þus as I þe kenne, 768  
 Teche hym to knele downe on hys kne  
 Pore oþer ryche wheþer he be,  
 þen ouer þyn yen pulle þyn hod,  
 And here hys schryfte wyþ mylde mod. 772  
 But when a wommon cometh to þe,  
 Loke hyre face þat þou ne se,  
 But teche hyre to knele downe þe by,  
 And sum-what þy face from hyre þou wry, 776  
 Styлле as ston þer<sup>2</sup> þow sytte,  
 And kepe þe welle þat þou ne spytte.  
 Koghe þow not þenne, þy þonkes,  
 Ny wrynge þou not wyth þy schonkes, 780  
 Lest heo suppose þow make þat fare,  
 For wlatynge þat þou herest þare,  
 But syt þou styлле as any mayde  
 Tyl þat heo haue alle I-sayde ; 784  
 And when heo stynteþ & seyþ no more,  
 3ef þou syst heo nedeth lore,

or have an office  
 there, his con-  
 fession may be  
 heard.

A person may be  
 wedded who has  
 plighted troth in  
 the parish.

The priest is to  
 teach his own  
 flock to kneel.  
 He is then to  
 pull his hood  
 over his eyes.

When a woman  
 comes to confes-  
 sion he is not to  
 look on her face,

but to sit still as  
 a stone;

nor to spit or  
 cough,

[Fol. 137.]

but to remain  
 still as any maid.

When she hesi-  
 tates,

<sup>1</sup> D. 103, couthe.

<sup>2</sup> þen.



- þenne spek to hyre on þys wyse,  
 And say, "take þe gode a-vyse, 788  
 And what maner þyng þou art gulty of,  
 Telle me boldely & make no scof. he isto encourage  
 Telle me þy synne, I þe praye, her to speak  
 And spare þow not by no waye; 792 boldly,  
 Wonde þow not for no schame,  
 Paraentur I haue done þe same, by saying he has  
 And fulhelt myche more, perhapssinnedas  
 þef þow knew alle my sore, 796 bad or worse.  
 Wherfore, sone,<sup>1</sup> spare þow noȝt,  
 But telle me what ys in þy þoȝt."  
 And when he seyþ 'I con no more,'  
 Freyne hym þus, & grope hys sore, 800  
 "Sone or doghter, now herken me,  
 For sum-what I wole helpe þe,  
 And when þou herest what þow hast do  
 Knowlache wel a-non þer to. 804

## ¶ Hic incipit inquisicio in confessione.

- "Const þow þy pater and þyn aue  
 And þy crede, now telle þow me."  
 þef he seyth he con hyt not,  
 Take hys penaunce þenne he mot. 808  
 To suche penaunce þenne þou hym turne,  
 þat wole make hym hyt to lerne.
- If the penitent  
 does not know  
 the pater, ave,  
 and creed, he is  
 to have such a  
 penance set as  
 will make him  
 learn them.

## ¶ Quod sufficit scire in lingua materna.

- þef he conne hyt in hys tonge,  
 To ȝeue hym penaunce hyt ys wronge. 812  
 But of þe artykeles of þe fey,  
 þus appose hym þenne, & sey,
- He is to be ex-  
 amined in the  
 articles of the  
 faith, and be  
 asked—

<sup>1</sup> ? daughter.



## Hec sunt .x. precepta dei.

The Ten Com-  
mandments.

- P**<sup>E</sup> .x. cummawndementes of god almyȝt,  
 I wole the aske a-non ryght,  
 And ȝef þou haue any I-borste,  
 Telle me a-non þow moste. 852
- ¶ Hast þou worschypet any þynge  
 More þen god, oure heuene kynge?  
 Hast þow laste goddes name,  
 And called þe fend in any grame? 856  
 Hast þow any tyme I-made *coniuryng*,  
 For þeste or for any oþer þynge?  
 Hast þow made any wych-crafte,  
 For any þynge þat þe was rafte? 860  
 Hast þow made any sorcery  
 To gete wymmen to lyge hem by?  
 Hast þou had dowte, by any way,  
 In any poynt of the fey? 864
- ¶ Seche þyn herte trewly ore  
 ȝef þow were any tyme forswore,  
 At court or hundret or at schyre,  
 For loue or drede or any huyre. 868  
 Hast þou be wonet to swere als,  
 By goddes bones or herte, fals,  
 What by hys woundes, nayles or tre,  
 Whenne þow myȝtes haue lete be? 872  
 Hast þou be wonet to swere ȝerne  
 For þynge þat dyde to noȝt turne?  
 Hast þow any tyme þy trowþe I-plyȝt,  
 And broken hyt a-gayn þe ryȝt? 876
- ¶ Hast þow holden þyn halyday,  
 And spend hyt wel to goddes pay?  
 Hast þow .I.-gon to chyrche fayn  
 To serue god wyþ alle þy mayn? 880  
 Hast þou any werke þat day I-wroȝt,  
 Or synned sore in dede or þoȝt?

I. Hast thou wor-  
shipped anything  
above God?Hast thou had  
dealings with evil  
spirits, conjuring,  
or witchcraft, or  
[Fol. 138.]sorcery, or doubt-  
ed any article of  
the faith?II. Hast thou  
taken false oaths,  
or sworn lightly?III. Hast thou  
kept the Holy-  
days, gone to  
church, avoided  
work and riotous  
company

|                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                          |
|--------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
|                                                                                                                    | Be-þenke þe wel, sone, I rede,<br>Of þy synne and þy mysdede.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 884                      |
| Shooting and<br>other sports, go-<br>ing to the ale on<br>holy-days, sing-<br>ing and rioting,<br>injure the soul. | For schotyng, for wrastelynge, & oþer play,<br>For goyng to þe ale on halyday,<br>For syngyng, for roytyng, & syche fare,<br>þat ofte þe sowle doth myche care. <sup>1</sup>                                                                                                                                                                                                                                                                                                                           | 888                      |
| Holy-days were<br>ordained for<br>God's service and<br>to hear mass.                                               | þe halyday only ordeynet was,<br>To here goddes serues and þe mas,<br>And spene þat day in holynes,<br>And leue alle oþer bysynes ;                                                                                                                                                                                                                                                                                                                                                                    | 892                      |
| [Fol. 138 back.]<br>Men are so busy<br>on other days<br>that they have<br>little time for de-<br>votion.           | For, a-pon þe werkeday,<br>Men be so bysy in vche way,<br>So that for here ocupacyone,<br>þey leue myche of here deuocyone ;<br>þerfore þey schule here halyday<br>Spene only god to pay ;<br>And ȝef þey do any oþer þyng<br>þen serue god by here cunnyng,<br>þen þey brekeþ goddes lay<br>And holdeth not here halyday.                                                                                                                                                                             | 896<br>900               |
| IV. Hast thou<br>honoured thy fa-<br>ther and mother ?                                                             | ¶ Hast þow honowred by þy wyt<br>Fader and moder, as god þe byt ?<br>Hast þou any tyme made hem wroth,<br>In word or dede þat was hem loth ?<br>Hast þou ȝeue hem, at here nede,<br>Mete & drynke, cloþ or wede ?<br>ȝef þey ben dede & gon here way,<br>Hast þow made for hem to pray ?<br>Hast þow done also honowre<br>To hym þat ys þy curatowre ?<br>Leue wel, sone, in gode lewte,<br>I say not þys for loue of me,<br>But for þow owest to do honour<br>To hym þat ys þy curatour. <sup>2</sup> | 904<br>908<br>912<br>916 |

<sup>1</sup> D 103, That moche agen the soule are.<sup>2</sup> The foregoing four lines are not in Douce 103 or 60.

- ¶ Hast þow any mon I-slayn,  
Or holpe þer-to by þy mayn;  
Hast þou counceled or ȝeue mede  
To any mon to do þat dede? 920  
Hast þou any mon wowndet in debate,  
Or had to hym any dedly hate? or wounded any one?
- ¶ Hast þou ȝeue any mon of þy mete,  
When he hade hongur and nede to ete? 924 Hast thou slain any one's soul by bad example?  
By eucl esaumpulle þow myȝt also,  
A-noþer monnes sowle slo;  
þerfore take hede on þy lyuyng  
ȝef þou haue trespaset in syche þyng.
- ¶ Hast þou in synne I-lad þy lyf,  
And put a-way þyn owne wyf;  
Hast þou I-do þat ylke synne  
To any of þy sybbe kynne? 932  
Take also wel in mynde,  
ȝef þou haue sched þyn owne kynde,  
Slepyng or wakyng nyȝt or day,  
In what maner þow moste say. 936
- ¶ Hast þou stolen any þyng,  
Or ben at any robbery;  
Hast þou, by maystry or by craft,  
Any mon hys good be-raft? 940  
Hast þou I-founde any þyng  
And helet hyt at askyng?  
Hast þou vset mesures fals,  
Or wyghtes þat were als 944  
By þe more to bye, & by þe lasse to selle?  
ȝef þou haue so done þow moste hyt telle.
- Hast þou borowet oght wel fayn,  
And not I-quyt hyt wel a-gayn? 948  
Hast þou wyth-holden any teyþyng,  
Or mys-I-teyþed, by þy wytyng?
- ¶ Hast þow boren any wytnes  
A-gayn þe ryȝt in falsnes? 952

V. Hast thou slain

Hast thou slain any one's soul by bad example?

VI. Hast thou put away thy wife, or otherwise sinned against chastity?

[Fol. 139.]

VII. Hast thou stolen anything, or been at a robbery;

used false measures or weights;

borrowed things and not returned them, or withholden tithes?

VIII. Hast thou borne false witness or got anything by perjury?



- Hast þow lyet any lesynge,  
To greue any mon in any þynge?  
Hast þou geten wyth fals swore<sup>1</sup>  
Any þynge lasse or more? 956
- IX. Hast thou  
coveded thy neigh-  
bour's goods, his  
house, cattle,  
horse, or mare?  
¶ Hast þou I-coueted wyþ alle þy myȝt,  
þy neighbores good, agayn þe ryȝt;  
Hows<sup>2</sup> or catel, hors or mare,  
Or oght þat he myȝt euel spare? 960
- X. Thou sinnest  
ill if thou wishest  
for thy neigh-  
bour's wife.  
¶ Also þou dost synge[n] ylle,  
þy neighbores wyf for to wylle,  
For þat, god for-bedeþ the:  
ȝef þou haue done, now telle þou me. 964
- The desire to do  
evil is itself a sin.  
þow myȝte synge als sore in þoght,  
As þou þat dede hadest I-wroght,  
ȝef þow in þy þoght haue lykyngē  
To do þat ylke fowle þynge. 968
- [Fol. 139 back.]  
þus þow myȝte synge dedlyche  
ȝef þow þenke þer-on myche.  
These ben þe cummawndementes ten,  
þat god ȝaf to alle men. 972
- ¶ De modo inquirendi de .vij. peccatis mortalibus.  
Of deadly sins.  
Of dedly synnes now also,  
I wole þe aske now er þow go.  
þerfore, sone, spare þow noght,  
To telle how þou hast hem wroȝt. 976
- ¶ De superbia.  
Hast þou any tyme wytyngly,  
I-wrathþad þy god greuowsly?  
Hast þow ben inobedyent  
A-gayn goddes cummawndement? 980
- Hast thou, know-  
ingly, made God  
angry;  
Hast þou for pruyde I-set at noght  
Hym þat hath þe gode I-taght?
- for pride despised  
him who has  
taught thee good?

<sup>1</sup> ware.<sup>2</sup> cowe.

- Hast þou any tyme bost I-mad,  
 Of any good þat þou hast had 984  
 Only of þyn owne wyt,  
 When god hym self þaf þe hyt?  
 Hast thou forsake þyn owne gult,  
 And on a-noþer þe blame I-pult? 988 Hast thou laid  
 Hast þou feynet the holy the blame of  
 By ypocryse and folý? thine own sin on  
 Hast þou any tyme I-feynet þe another?  
 Gode and holy on to se, 992 Hast thou pre-  
 In hope on þat maner to huyde tended to be holy  
 Boþe þy synne and þy pruyde? pride?  
 Hast þow any tyme I-take on þe  
 Any gode dede of charyte 996 Hast thou passed  
 þat was a-noþer monnes doynge, off others' good  
 And of þyn no maner þynge? deeds as thine  
 Hast þow ay oppresset þy neighbour own,  
 For to gete þe hōnour? 1000 or oppressed thy  
 Hast þou I-schend hys gode fame neighbour to get  
 For to gete þe a gode name? honour;  
 Hast þou also prowde I-be  
 Of any vertu þat god þaf þe? 1004 or been proud of  
 For þy voys was gode & hye, thy virtues, thy  
 Or for þy wyt was gode & slye, voice, thy wit, thy  
 Or for thy <sup>1</sup> herus were cryspe & longe, hair, thy body, or  
 Or for þow hast a renabulle <sup>2</sup> tonge, thy strength;  
 [Or for thy body is fayr & long, [Fol. 140.]  
 Or for þou art white & strong,<sup>3</sup> 1008  
 Or for þy flesch ys whyte and clene,  
 Or any syche degre to say at ene? 1012  
 Hast þou be prowde and eke of port  
 For tryste of lady and eke of lord?  
 Hast þou be prowde of worschype or gode,  
 Or for þow come of grete blode? 1016 or that thou art  
 trusted by lady  
 or lord, or that  
 thou comest of  
 high family?

<sup>1</sup> thy D, hys Cl.<sup>2</sup> resonable.<sup>3</sup> Not in Cotton MS.

Hast thou been  
proud on account  
of any office that  
thou hast held?

Hast þou any tyme þe prodder þe mad,  
For any ofyce þat þow hast had?

Hast þow be prowde gostely,—

Telle me, sone, baldely,— 1020

Of mekenes, of pacyens, or of pyte,  
Of pouert, of largenes, or of chastyte,  
And oþer vertues mony mo?

Wayte <sup>1</sup> lest þou haue synget in þo. 1024

Hast thou made  
public another's  
sin,

Hast þow any tyme wyth herte prowde

A-noþeres synne I-spoken owt,  
And þyn entencyone syche was,  
þat þy synne schulde seme þe las? 1028

or been proud of  
thine own sins,

Hast þou ben prowde & glad in thocht  
Of any mysdede þat þou hast wroȝt?

Hast þou ben prowde of any gyse

Of any þynge þat þou dedust vse, 1032

or of thy dress,  
as fools are wont  
to be,

Of party hosen, of pykede schone,  
Of fytered cloþes (as foles done),  
Of londes rentes, of gay howsyinge,  
Of mony seruauentes to þy byddyngē, 1036  
Or of hors fat and rownde,

or of thy goods,  
or thy riches,

Or for þy godes were hole & sownde,  
Or for þow art gret and ryche  
þat no neȝbore ys þe .I.-lyche, 1040

thy virtue or thy  
knowledge?

Or for þow art a vertues <sup>2</sup> mon,  
And const more þen a-noþer con?

ȝef þou haue be on þys maner prowde,

[Fol. 140 back.]

Schryf þe, sone, and telle hyt out. 1044

Hast þou any tyme by veyn glory

Hast thou de-  
spised others for  
being less holy  
than thyself?

I-poght þy self so holy,  
þat þow hast had any dedeyn  
Of oþer synfullē þat þou hast seyn? 1048

<sup>1</sup> ware.

<sup>2</sup> crast.

## ¶ De accidia.

|                                                                                                                                  |      |                                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------|------|-------------------------------------------------------------------------------------------------------------|
| Hast þou be slowe, & take non hede<br>To teche þy godchylde <i>pater noster</i> & crede?                                         |      | Hast thou been<br>slow to teach thy<br>godchildren?                                                         |
| Haste þow be slowe for to here,<br>Goddess serues when tyme were?                                                                | 1052 |                                                                                                             |
| Hast þou come to chyrche late<br>And spoken of synne by þe gate?                                                                 |      | Hast thou come<br>to church late,<br>and spoken of sin<br>at the gate?                                      |
| Hast þou be slowe to goddesses seruyse,<br>Or storbet hyt by any wyse?                                                           | 1056 |                                                                                                             |
| Hast þou letted any mon<br>þat to chyrche wolde haue gon?                                                                        |      | Hast thou hin-<br>dered others from<br>going to church,<br>or spoken har-<br>lotry within the<br>sanctuary? |
| Hast þow spoken harlatry<br>Wythynne chyrche or seyntwary?                                                                       | 1060 |                                                                                                             |
| Hath þy herte be wroth or gret<br>When goddesses serues was drawe <sup>1</sup> on tret?                                          |      |                                                                                                             |
| Hast þow hyet hyt to þe ende<br>þat þou myȝtes hamward wende?                                                                    | 1064 |                                                                                                             |
| Hast þow wyþowte deuocione<br>I-herde any predycacyone?                                                                          |      | Hast thou heard<br>sermons without<br>devotion,                                                             |
| Hast þou gon or seten elles where<br>When þou myȝtest haue ben þere?                                                             | 1068 |                                                                                                             |
| Hast þou be slowe & loth to faste,<br>When þy herte þere-a-ȝeyn <sup>2</sup> dyde caste?                                         |      | or been loth to<br>fast,                                                                                    |
| Hast þou be slowe in any degre<br>For to do werke of charyte?                                                                    | 1072 | or do works of<br>charity?                                                                                  |
| Hast þou be slowe & feynt in herte<br>To do penaunce for hyt dyde smerte?                                                        |      |                                                                                                             |
| Hast þou any pylgrymage laft vn-do<br>When þou were I-ioynet þer-to?                                                             | 1076 | Hast thou neg-<br>lected pilgrim-<br>age?                                                                   |
| Hast þow by-gunne any dede,<br>For goddesses loue and sowle nede,<br>Prayerus, penaunce, or fastynge,<br>Or any oþer holy thyng, | 1080 |                                                                                                             |

<sup>1</sup> seid.<sup>2</sup> þus to.

[Fol. 141.]

Hast thou been  
slow to help thy  
wife to what she  
had need of?

And afterward were so slowe and feynt,  
þat þy deuocyone were alle I-queynt?

Hast þow slowe & feynt I-be

1084

To helpe þy wyf & þy meyne

Of suche as þey hade nede to?

Sey þef þow haue so I-do.

If thou art a ser-  
uant, hast thou  
done thy duty to  
thy master?

þef þow be a *seruaunt*,

Hast þow holde þy couenauant?

1088

Hast þow be sharpe and bysy

To serue þy mayster trewely?

Hast þow trewely by vche way

Deseruet þy mete & þy pay?

1092

Hast thou done  
thy duty to thy  
neighbour in  
those matters  
wherein he trust-  
ed thee?

Hath thy neighbore I-trust to þe

To helpe hym in any degre,

And þow, for slowthe & feyntyse,

Hast hym be-gylet in any wyse?

1096

Hast thou given  
way to despair?

Hath slowþe so I-schent þy þoȝt,

þat in dyspayre hyt hath þe broȝt,

And neuer myȝtest þou non ende make

Of no gode dede þat þou dydest take?

1100

Hast thou given  
way to sloth, or  
neglected to go  
to church for  
neat or cold?

Hast þou for slowþe I-be so feynt,

þat al þy wylle has be weynt,

And soȝt no þynge elles but lust & ese,

And alle þat wolde þy body plese?

1104

Hast þou spared, for hete or colde,

To go to chyrche when þou were holde?

## ¶ De invidia.

Hast thou had a  
grudge against  
God for anything,  
or been glad when  
thy neighbour  
came to harm?

**H**ast þow euer be gruchyngē

A-gaynes god for any þynge?

1108

Hast þow be in herte glad,

When þy neighbore harme hath had?

Hast þow had in herte gref

Of hys gode and hys relef?

1112

Hast thou envied  
thy betters,

Hast þow had enuye and erre

To hym þat was þyn ouer-herre,



- Or any þat was in any degre  
 I-take forth by-fore the? 1116
- Hast thou enuyet þyn euenynge  
 For he had euer in any þynge,  
 Or for he was more abeler þen þow  
 To alle manere gode and prow? 1120
- Hast þow enuyet þyn vnderlynge,  
 For he was gode and thryuynge,  
 Or leste he hade I-passed þe  
 In any vertu or degre? 1124
- Hast þow, for hate or for enuye,  
 I-holpen or counselet for to lye  
 Any mon for to defame,  
 Or for to destruye hys gode name? 1128
- Hast þow bachyted þy neghbore  
 For to make hym fare þe worre?  
 Hast þow reret any debate  
 A-monge þy neȝborus by any hate? 1132
- Hast þow I-sparet for enuye  
 To teche a mon hys harme to flye,  
 When þow myȝtest by þy warnynge  
 Haue hym sauēd from harmynge? 1136

## De ira.

- H**ast þow, for hate or for yre,  
 Any þyngus set on fuyre?  
 Hast þow any tyme be wroth so  
 þat þy wyt hath be a-go? 1140
- Hast þou, by malys of þy doynge,  
 Wrathþed þy neȝbore in any þynge?  
 Hast þow in wrathþe and wyth stryf  
 I-greuet any crystene lyf? 1144
- Hast þow, <sup>h</sup> wo wordes bytter & schrewede,  
 I-tened any man <sup>k</sup> lered or lewede?  
 Hast þow, in wrappe & euēl herte,  
 I-made any mon to smerte? 1148

[Fol. 141 back.]

or thy equals,  
that were abler  
than thou wert,or those below  
thee, because they  
were thriving!Hast thou for  
envy defamed  
any one,or backbitten thy  
neighbour to  
make him fare  
the worse,or neglected to  
warn anyone of  
his danger!Hast thou for  
hate set anything  
on fire,or lost thy reason  
in thine anger?Hast thou injured  
anyone by bitter  
words?

- Hast þow .I.-coursed or I-blamet,  
Or any mon to wrathþe .I.-taimet ?  
Hast þow in wrapþe any mon slayn,  
Or holpe þer-to by thy mayn ? 1152
- Hast þow be wonet to speke ylle  
By any mon, lowde or styлле ?  
Hast þow be glad to here bacbyte  
Any mon, myche or luyte ? 1156
- Hast þow any tyme in malencoly  
I-corset any þynge bytterly,  
In hope to make hyt fare þe worse  
By þe malys of thy corse ? 1160
- Hast þow be inpacient  
For any gref that god þe sent ;  
Or elles I-gruched a-gaynes hyt  
In herte or worde, oþer in wyt, 1164  
As þef þy catell fel from the,  
Oþer for any infyrmyte,  
For los of frendes, or of any þynge,  
Or for any syche doynge ? 1168

## De auaricia.

- Hast þow wynnet by couetyse  
Worldes gode ouer syse,  
And spared nother for god ny mon  
To gete þat þow fel vp-on ? 1172
- Hast thou be hard and nythyng  
To wythholden any thyng ?  
Hath any mon vp-on a wedde  
Borowet at the oght in nede, 1176  
And afterward, when he pay wolde,  
Hast þow þenne hys wed wythholde ?  
For þagh he fayle of hys day,  
þow schuldest not hys wed wyþ-say. 1180
- Hast þow I-land any thyng  
To haue the more wyynyng ?
- Hast thou been  
greedy of gain ?
- Hast thou been  
hard with bor-  
rowers,
- or lent anything  
to gain profit  
thereby ?

- Hast þow I-dronke<sup>1</sup> symonye,  
 Spyrtual þynge to selle or bye? 1184
- Hast þow werkemen oght wyth-tan  
 Of any þynge þat þey schulde han?  
 Hast þow by-gylet in chafare  
 Any lyf in lasse or mare? 1188
- Hast þow þeue a fals dome  
 For any mede þat þe come?  
 Hast þow falsly be for-swore  
 For any þyng þow couetest þore? 1192
- Hast þow I-gete any thyng  
 Wyth fals counutenans and glosyng?  
 Hast þow I-coueted ouer gate  
 Worldes worschype or any a-state? 1196
- Hast þou I-be any executour  
 To any frende or neighbour,  
 And drawe out hys gode þe tylle,  
 And not I-do þe dedes wylle? 1200

## De gula.

- H**ast þou I-synget in glotorye?  
 Telle me, sone, baldelye.  
 Hast þow ete wyth syche mayn,  
 þat þow hast caste hyt vp a-gayn? 1204
- Hast þow wyþ suche vomysment  
 I-cast vp a-þayn þe sacrament?  
 Hast þow be dronke ofte by vse,  
 And schent þy self by þat vyce? 1208
- Hast þou, by malys or by nyste,  
 I-made any mon dronke to be,  
 For þou woldest, þe mene whyle,  
 Any þynge of hym by-gyle, 1212
- Or for þow woldest borde<sup>2</sup> haue,  
 To se hym dronke and to raue?

Hast thou prac-  
 tised simony?

Hast thou be-  
 guiled anyone in  
 bargaining?

Hast thou given  
 any false award  
 to gain by it,

or perjured thy-  
 self for the same?  
 [Fol. 142 back.]

Hast thou covet-  
 ed over much the  
 world's worship?

Hast thou been  
 an executor and  
 neglected to do  
 the dead person's  
 will?

Hast thou been  
 guilty of glut-  
 tony,

or eaten so  
 greedily that thou  
 hast vomited?

Hast thou in such  
 vomiting cast up  
 the holy eucha-  
 rist?

Hast thou often  
 been drunken,

or made others  
 drunk that thou  
 mightest beguile  
 them out of any-  
 thing,

or pick sport out  
 of them?

<sup>1</sup> y do.<sup>2</sup> laughter.

Hast thou fasted  
at proper times?

¶ Hast þou I-fast, as þou schuldest do,  
Dayes þat þow were ioynet to, 1216  
Or any oþer fastyngē day?  
ʒef þow haue do, þou moste say.  
Hast þow also for glotory  
Ete or dronke to frechedely?<sup>1</sup> 1220

Hast thou eaten  
and drunken  
more than need  
were?

Hast þow ete or dronke more,  
þen þy nede askede fore,  
Oþer to erly or to late,  
Oþer to swete or delycate? 1224  
ʒef þow haue done þus by vys,  
Telle me, sone, for nede hyt ys.

Hast thou cher-  
ished thy body  
with sweet meat  
and soft clothing?  
Art thou wont to

[Fol. 143.]

go to the ale to  
play the glutton?

Hast þow I-chereschet þy body ofte,  
In swete metus and cloþus softe? 1228  
Art þow I-wonet to go to þe ale,  
To fulle þere thy fowle male,  
And drawe þyder oþer wyth þe,  
To bere þe feleschype in þat degre? 1232

Hast thou stolen  
meat or drink?

Hast þou I-stole mete or drynke,  
For þou woldest not þerfore swynke?

### ¶ De luxuria.

Hast thou sinned  
in lechery?

Hast þow synged in lechery?  
Telle me, sone, baldely; 1236

and was it with  
wife, maiden, or  
kindred;

And how ofte þow dydest þat dede,  
Telle me þow moste nede;  
And wheþer hyt were wyf or may,  
Sybbe or fremde, þat þow by lay; 1240  
And ʒef ho were syb to the,  
How syb þow moste telle me;

with ankeress,  
nun, widow, or  
any woman vow-  
ed to chastity,

And ʒe[f] ho were ankeras or nonne,  
Wydowe or wyf, telle ʒef þou conne, 1244  
Or any þat haþ a-vowet to chastyte,  
Or comyn wommon ʒef ho be,

or with a common  
woman?

<sup>1</sup> freshly.

- Or wheþer þow dost by strengþe so,  
 Or by asent of þow bo ? 1248
- Hast þou ete or dronke any letewary  
 To enforce the to lechery ?
- Hast þow any þynge wroȝt or do,  
 þat stered þy flesch þe more þerto, 1252
- Clyppynge, or kyssynge, or towchyng of lyth,  
 That thy flesch was styred wyth ?
- Hast þow be tempted to any wommon,  
 And myche & ȝerne I-þoght þer-on, 1256
- And woldest fayn in thy þoght,  
 þat fowle dede wyþ hyre haue wroȝt ?
- þen þow dost synne in lechery,  
 As god hym self seyth verrelly ; 1260
- Wythowte werke or fleschly dede,  
 þy chastyte from þe doth flede.
- Hast þow had lust inwardely,  
 And þoȝt myche in lechery, 1264
- And hast be tempted in syche a þoȝt ?
- Telle me, sone, spare þow noȝt ;
- Slepyng or wakyng, wheþer hyt were, [Fol. 143 back.]
- Telle me, sone, a-non ryght here. 1268
- Hast þow do sorfet of mete & drynke,  
 And after we[re] polluted slepyng ?
- Hast þow do þat synne bale
- By any wommon þat lay in hale ? 1272
- Hast þow wowet<sup>1</sup> any wyghte,  
 And tempted hyre ouer nyghte ?
- Hast þou made þe gay þefore,  
 þat heo schulde þe loue þe more ? 1276
- Hast þou desyred syche to be,  
 þat wymmen schulde loue þe ?
- Hast þou hade lykyng for to here  
 Songes þat of lechery were ? 1280

Was it with the  
 woman's con-  
 sent ?

Hast thou eaten  
 or drunken any-  
 thing to enforce  
 to lust ?

Kissing.

Hast thou much  
 desired to commit  
 this sin,

and thought  
 much on lechery ?

Hast thou tried  
 to seduce any  
 woman,

or taken delight  
 in lustful songs ?

<sup>1</sup> wowed.



Hast thou aided  
anyone in such  
wicked courses?

Hast þou counselet or do socowre  
By any wey to a lechowre?  
Be-þenke þe, sone, in vche degre  
What in þy thoghte be-fel þe; 1284  
ʒef þow conne any þynge mynne,<sup>1</sup>  
þat perteneth to þat synne.

Quod si sit femina.

If it be a woman  
bid her tell thee  
of what degree  
the man was that  
sinned with her;  
whether he was  
single or wedded,  
or a religious,

¶ And ʒef heo be a wommon,  
Byd hyre telle, ʒef heo con, 1288  
Of what degre þe mon was  
That synned wyþ hyre in þe cas,  
Syb or sengul, or any spowse, 1292  
Or what degre of relygyowse,  
Or wheþer hyt were a-gayn hyre wylle,  
Or wheþer heo a-sented fully þer-tylle,  
Or wheþer hyt were for couetyse  
Of gold or seluer, or oght of hyse, 1296  
þenne þe synne dowbul were,  
And neded penawnce myche more.  
Why & where, how & whenne,  
And how ofte, aske hyre þenne; 1300  
Of alle poyntes þow moste wyte,  
As by-fore .I. haue wryte.

and whether she  
were ravished or  
consented there-  
to,

and whether she  
did it for pay,  
for then the sin  
double were.

¶ De modo inquirendi de peccatis venialibus.

Of venial sins.

NOW of synnes venyal,  
A luyte<sup>2</sup> aske þe I schal: 1304  
Hast þow spende þy wyttus fyue  
To goddus worschype? telle me blyue.  
þese ben þey, as .I. þe telle, 1308  
Towche & tast, & eke þy smelle,  
þy herynge also and þy syȝt;  
Here þey be fyue on ryȝt.

Hast thou spent  
thy wits in God's  
[Fol. 144.]  
service?

<sup>1</sup> nyme.

<sup>2</sup> litul.

## ¶ De visu.

- |                                                                      |      |                                                           |
|----------------------------------------------------------------------|------|-----------------------------------------------------------|
| ¶ Hast þow .I.-seyn any thyng<br>þat tised þe to synnyng?            | 1312 | Hast thou seen<br>anything that en-<br>ticed thee to sin, |
| Be-þenke þe, sone, welles .I. pray<br>For mony þyngus þat falle may. |      |                                                           |

## ¶ De auditu.

- |                                                                                                                      |      |                                       |
|----------------------------------------------------------------------------------------------------------------------|------|---------------------------------------|
| ¶ Hast þow .I.-had gret lykyng<br>For to here euele thyng,<br>Or nyce wordes of rybawdy,<br>Or suche maner harlotry? | 1316 | or had a liking to<br>listen to evil, |
|----------------------------------------------------------------------------------------------------------------------|------|---------------------------------------|

## ¶ De olfactu.

- |                                                                                                                                    |      |                                                                                             |
|------------------------------------------------------------------------------------------------------------------------------------|------|---------------------------------------------------------------------------------------------|
| ¶ Hast þow .I.-smelled any þyng<br>þat hath tend thy lykyng,<br>Of mete or drynke or spysory,<br>þat þow hast after .I.-synned by? | 1320 | or smelt any-<br>thing, such as<br>meat, drink, or<br>spicery, that has<br>led thee to sin? |
|------------------------------------------------------------------------------------------------------------------------------------|------|---------------------------------------------------------------------------------------------|

## ¶ De gustu.

- |                                                                                                                                |      |                                    |
|--------------------------------------------------------------------------------------------------------------------------------|------|------------------------------------|
| ¶ Also 3ef þou synned hast,<br>In mete or drynke by lusty tast,<br>þat also þow moste telle me,<br>3ef .I. schale a-soyle the. | 1324 | Hast thou sinned<br>in thy eating? |
|--------------------------------------------------------------------------------------------------------------------------------|------|------------------------------------|

## ¶ De tactu.

- |                                                                                                                                                                                                                                                                                                                                                                                      |                                          |                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------|---------------------------------------------------------------------------|
| ¶ Hast þou .I.-towched folylly,<br>þat þy membrus were styred by,<br>Wommones flesch or þyn owne?<br>3ef þow hast, þou moste schowne.<br>Here ben þe wyttus fyue,<br>How þey ben spende, telle me blyue,<br>And whad þou hast in herte more,<br>Telle me, sone, a-non by-fore:<br>I praye þe, sone, be not a-ferde,<br>But telle hyt owte now a-pert.<br>Telle me, sone, I the pray, | 1328<br><br><br><br><br>1332<br><br>1336 | Hast thou sinned<br>in touching any-<br>thing that thou<br>shouldest not? |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------|---------------------------------------------------------------------------|

Hast thou done  
all thy penances?

Dost thou forgive  
all that have tres-  
passed against  
thee?

Hast thou kept  
all vows that thou  
hast made?

[Fol. 144 back.]

Hast thou eaten  
on Sundays with-  
out holy bread?  
Hast thou dis-  
turbed priest or  
clerk at his work?

Hast thou wished  
thyself accursed?

Art thou wont to  
make plays at  
any likewake?

Hast thou done  
works of mercy?

Hast thou helped  
to bury the dead?

Hast thou suc-  
coured the poor?

Hast thou done  
kindly deeds to  
the sick prisoners  
and wayfarers?

Hast thou quar-  
relled with thy  
wife?

Have thou and  
she overlain any  
of your infants?

Hast thou kept  
thy children in  
subjection?

Hast thou over-  
held corn?

I wole þe helpe ȝef þat I may.

¶ Is þy penaunce alle I-do,  
þat þy schryffader ioynet þe to? 1340

For-gyuest þow wyth herte fre,  
Alle þo þat haue trespaset to þe?

Any vow hast þow .I.-mad?  
Hast þou þat holden ferme and sad? 1344

Hast þow eten any sonday  
With-owte halybred? say ȝe, or nay.

Hast þou I-storbet prest or clerk  
þat were bysy in goddes werk? 1348

Hast þou I-had or wyst where,  
þat was I-asked in chyreche þere?

Hast þow wyþowte knowlachynge  
I-wyst þe a-corsed for any þynge? 1352

Art þow I-wont at lychwake

Any pleyes for to make?  
þe werkes of mercy summe & alle,  
Hast þou I-wroȝt, as þe by-felle? 1356

¶ Hast þow holpe by þy myȝt  
To burye þe dede, as byd owre dryȝt?

Pore & naked and hongry,  
Hast þow I-sokeret mekely? 1360

Hast þou in herte rowþe I-had,  
Of hem þat were nede be-stad,  
To seke & sore and prisonerus  
I-herberet alle weyferus? 1364

Hast þou I-lyued also in chost & stryf  
Wyþ þy meyne and wyþ þy wyf?

Hast þow also by hyre I-layn,  
And so by-twene ȝow þe chylde I-slayn? 1368

Also þy chyldre þat were schrewes,  
Hast þow I-taght hem gode þewes?

Hast þow ouer-holde corne or ote,<sup>1</sup>  
Or oper þynge þat come neuer to note? 1372

<sup>1</sup> wote.

- For to lene, hast þow be loth,  
 And for to quite, hast þou be wroth?  
 ¶ Hast þow be in corset cumpany  
 Of corset men? telle me why, 1376  
 To socour hem wyþ bodyly fode,  
 Or to preche hem for here gode?  
 Who so sokereth hem in here malys,  
 He ys as corsed as þey I-wys. 1380  
 Telle also for the bet,  
 Matrymony ȝef þow haue let.  
 Hast þow I-come by chyrche ȝorde,  
 And for þe dede I-prayed no worde? 1384  
 Hast þow ay cast vp lyde ȝate  
 þere bestus haue go in ate?  
 Hast þow I-struyed corn or gras,  
 Or oþer þynge þat sowen was? 1388  
 Hast þou I-come in any sty,  
 And cropped ȝerus of corne<sup>1</sup> þe by?  
 Art þou I-wont ouer corn to ryde,  
 When þou myȝtest haue go by syde? 1392  
 ȝef þow haue more in herte,  
 Telle me, sone, now alle smerte;  
 For alle þat þow helest now fro me  
 þe fende fullȝ redyly wole telle þe. 1396  
 But when he con no more sayn,  
 þen ȝeue hym penaunce withowte layn.
- ¶ De modo iniungendi penitenciam.
- N<sup>O</sup>w, confessour, I warne þe,  
 Here connyngȝ þow moste be; 1400  
 Wayte þat þow be slegh & fel  
 To vnderstonde hys schryft wel;  
 Wherefore þese þyngeȝ þow moste wyte  
 That in þys vers nexte be wryte. 1404

Hast thou frequented the company of cursed men, to succour them, or to preach to them for their good?

Hast thou hindered matrimony?  
 [Fol. 145.]

Hast thou passed by a churchyard and neglected to pray for the dead?  
 Hast thou ever left open a gate so that beasts have gone in?  
 Hast thou destroyed corn, grain, or other things that were sown?

Art thou wont to ride over corn?

Of the manner of enjoining penance.

<sup>1</sup> MS. corner.

## ¶ Quis, quid, vbi, per quos, quociens, quomodo, quando.

You must bear  
in mind who the  
penitent is;

whether young  
or old, bond or  
free, poor or rich,

single or mar-  
ried, clerk or  
secular person,

and whether he  
be in his wits or  
no.

[Fol. 145 back.]  
You must be  
heedful to know  
all his sin,

for some will not  
tell all their sin.

It is not sufficient  
for the penitent  
to say he has  
slain a man; he  
must say who he  
was, wherefore,  
and why.

A man who has  
sinned in lechery  
must not mention

¶ Fyrst þow moste þys mynne,<sup>1</sup>

What he ys þat doth þe synne,

Wheþer hyt be heo or he,

ʒonge or olde, bonde or fre,

Pore or ryche, or in offys,

Or mon of dygnyte ʒef he ys,

Sengul or weddet, or cloystre,

Clerke, or lewed, or seculere,

Byschope or prest, or mon of state,

þow moste wyte þese al gate.

þe herre þat a mon ys in degre,

þe sarrer forsoþe falleþ he;

And ʒef he were in hys wyt,

Also þow moste wyte hyt.

What synne hyt ys, and how I-wroȝt,

To wyte redyly, spare þow noght;

Wheþer hyt be gret or smal,

Open or hud, wyte þow al.

Lechery, robbery, or monslaȝt,

Byd hym telle euen straȝt.

For summe telleþ not here synne al,

In confessyone general.

þus a mon may other whyle

þe and hym boþe by-gyle.

Hyt ys to luyte for any mon

To say he hath slayn a mon.

But ʒef he telle hyt openly,

What mon he was, wharfore, & why,

Wheþer hyt be fader or broþer,

Prest or clerke, or any other.

Also men sayn comynly

I haue synned in lechery,

1408

1412

1416

1420

1424

1428

1432

1436

<sup>1</sup> nyme.



- ȝet most þow wyte by whom hyt ys,  
 Or elles ȝe mowe do boþe a-mys.  
 But nome he schal non telle þe;  
 But ȝef þe synne syche be, 1440  
 þat he ne may hys schryfte telle,  
 But he take hyre in hys spelle,  
 þen he may þe name mynge.  
 Ellus hym aȝte for no þynge; 1444  
 But wheþer ho be wyf or may,  
 Syb or fremde, make hym say,  
 Nonne or ankeras, or what degre,  
 Algate make hym telle the; 1448  
 For ȝef þe synne be gret or grym,  
 þe more penaunce nedeth hym.  
 Were hyt was, wyte þou also  
 In holy place or no. 1452  
 A mon synneþ sarre in seyntwary  
 þenne in any oþer place by,  
 By whom also þow moste mynne,  
 And whom he gart to do þat synne, 1456  
 And whad þey were þat were here ferus,  
 Prestes or clerkus, monkes or frerus,  
 þe mo to synne that he droghe,  
 þe more for-sothe hym-self he sloghe. 1460  
 How ofte also he dyde that dede,  
 Wyte at hym þow moste nede,  
 For euer so offer newed hyt ys,  
 þe gratter þe synne waxeth I-wys; 1464  
 So offer a wounde ys I-cot,  
 þe worse to hele hyt nede be mot;  
 þe offer a mon doth monslaghte,  
 þe more he ys the fende by-taghte; 1468  
 þe offer he doth lechery,  
 þe offer he synneth dedly;  
 Dedly he synneth, wyþowte drede,  
 As ofte as he þat synne doþ brede, 1472

the name of the  
other person un-  
less it be needful.

But he must tell  
in what state and  
condition of life  
she was,

and whether or  
not the sin was  
done in a holy  
place,

[Fol. 146.]

and how often  
the sin was done,  
for the oftener it  
is done the more  
the sin is.

He must also  
say whether he  
sinned for love  
or fear.

And why he dyde þat ylke synne,  
Also nede he mote mynne :  
Wheþer hyt were for loue or drede,  
Or couetyse of worldes mede, 1476

Or for enuye, or for debate,  
Or for wrathþe of olde hate,  
And he dyde, he mote say,  
And not hele hyt by no way : 1480

Wheþer he dyde þat in hastynes,  
Or wel a-vyset ȝef he wes ;  
For he þat casteth hym to do a dede,  
More penaunce he mote haue nede 1484

He must say on  
what day he  
sinned, for a sin  
done on a holy  
day or fasting  
day is worse than  
one committed at  
another time.

þen he þat doth hyt sodenlyche,  
And afterwarde hym reweth myche ;  
And whenne hyt was, and what day,  
Byd hym to the that he say ; 1488

For on a halyday ȝef he synne,  
Nedely to þe he mote hyt mynne,  
Or any oþer fastynges day,  
Lentun or vygyle, as telle he may ; 1492

[Fol. 146 back.]

For gratter synne for soþe hyt ys  
On suche dayes to do a-mys,  
Myche more wythoute nay,  
þen on a-noþer werkeday ; 1496

And ȝet more by-fore none  
þen afterwarde and hyt were done ;  
þerfore þou moste wel hyt mynne,  
Boþe tyde & tyme, he þat doth synne. 1500

All these things  
must be known,  
or else the con-  
fessor cannot give  
a good dome.

Alle þese poyntus þow moste wyte,  
þat here be-fore ben .I.-wryte ;  
Or elles gode dome þou myȝt not ȝeue  
Of men þat beth to the .I.-schryue, 1504

If the sin be  
great, so must  
the penance be.

So þow myȝt knowe sum and al,  
Wheþer þe synne be gret or smal,  
And ȝef þe synne be fowle & grym,  
The gratter penaunce ȝeue þou hym ; 1508

- And þeſ þe synne be but layte,  
 To þe laſſe penaunce þou hym putte ;  
 But fyrſt take hede, by gode a-vys,  
 Of what contrycyone þat he ys, 1512  
 þeſ he be ſory for hys synne,  
 And fullø contryte as þou myȝt kenne ;  
 Wepeſ faſte, and ys ſory,  
 And asketh ȝerne of mercy, 1516  
 A-bregge hys penaunce þen by myche,  
 For god hym ſelf for-ȝeueth ſyche.
- þeſ he be ſtyf & of herte heȝ,  
 Grope hym ſofte, & go hym neȝ, 1520  
 And when þou herest where he wole byde,  
 ȝeue hym penaunce þenne alſo þat tyde,  
 But non oþer þen he wole take  
 Wors þenne leſt þow hym make. 1524  
 Take gode hede on hys de-gre,  
 Of what skynnes<sup>1</sup> lyuyuge þat he be ;  
 For on may ſoffre þat a-noþer ne may,  
 þefore ſet hym in ſyche way, 1528  
 þat hys penaunce he may do ryȝt,  
 Be hyt heuy, be hyt lyȝt ;  
 þeſ þow ley on hym more  
 þenne he wole aſente fore, 1532  
 Alle he wole caſte hym fro,  
 And ſchende hym-ſelf, .I. telle þe ſo,  
 Wharfore be wys and war,  
 For mony men fullø dyuers ar. 1536
- Now take hede what .I. þe mynne,  
 þeſ a wyf haue done a synne,  
 Syche penaunce þou gyue hyre þenne  
 þat hyre huſbonde may not kenne, 1540  
 Leſte for þe penaunce ſake  
 Wo & w[r]aþþe by-twene hem wake.

If theſin be light,  
 let the penance  
 be light alſo.

If the man is  
 ſorry for his ſin,  
 let the penance  
 be abridged ;

but if he be  
 ſtyff of heart the  
 penance muſt be  
 heavy,

but ſtill ſuch as  
 he will perform ;

[Fol. 147.]

for if a man has  
 more laid on him  
 than he will do,  
 he will caſt it all  
 aſide and be  
 worſe than if he  
 had not gone to  
 confeſſion.

A woman's pen-  
 ance muſt be ſuch  
 as her huſband  
 may not know.

<sup>1</sup> kynnes.

Wharfore þe nedeth to be wys,  
 For, forsothe, gret nede hyt ys, 1544  
 Lest þow do oȝt on madhede,  
 And sende so al to þe quede ;  
 Bettur hyt ys wyth penaunce lutte,  
 In-to purgatory a mon to putte, 1548  
 Þen wyþ penaunce ouer myche,  
 Sende hym to helle putte.<sup>1</sup>  
 Wharfore lerne þys lessoun wel,  
 And take gode hede to my spel, 1552  
 Countur wyþ countur ys .I.-huled ofte,  
 When þey be leyde to-gedur softe.

Better with a  
 light penance to  
 send a man to  
 purgatory, than  
 with penance  
 overmuch to send  
 him to hell.

¶ Contra superbiam.

Agaynus pruyde, wythowte les,  
 þe forme remedy ys mekenes : 1556  
 Ofte to knele, and erþe to kys,  
 And knowlache wel þat erþe he ys,  
 And dede mennus bonus ofte to se,  
 And þenke þat he schal syche be. 1560  
 þe peynes of helle haue ȝerne in thoȝt,  
 And domes day for-ȝete thow noght ;  
 Crystus passyons haue in mynde ;  
 þat sleth pruyde, as wryten .I. fynde, 1564  
 And who so þenketh þus in stedefast thoȝt,<sup>2</sup>  
 Pruyde he schale sette at noȝt.

Pride. The  
 remedy for it is  
 meekness.

It is good for  
 thee to kiss the  
 earth and look  
 on dead men's  
 bones, and think  
 on the pains of  
 hell and Christ's  
 passion.

[Fol. 147 back.]

¶ Contra Iram.<sup>3</sup>

Agaynes wraþþe hys helpe schal be,  
 ȝef he haue grace in herte to se 1568  
 How aungelus, when he ys wroth,  
 From hym faste fien and goth,  
 And fendes faste to hym renneth,  
 And wyþ fuyre of helle hys herte breneth, 1572

Wrath. Against  
 this sin the  
 remedy is for a  
 man to see how  
 angels flee from  
 him when he is  
 angry, and fiends  
 fast to him run  
 and burn his  
 heart with hell-  
 fire;

<sup>1</sup> pitche.

<sup>2</sup> The above four lines are not in Douce 103.

<sup>3</sup> MS. *Iram*.

And maketh hym so hote & hegh,  
 þat no mon may byde hym negh,  
 And makeþ hym syche as þey arn,  
 Of goddes chylde, þe deueles barn,  
 Wharfore he mote wyth sofferynge,  
 Quenche in hym syche brennynge,  
 A-gaynus wrathþe soferauunce  
 Mote be myche hys penaunce.

1576

and make him  
 such as they are  
 —of God's child  
 the devil's barn.

1580

¶ Contra Inuidiam.

A Gayn enuye, loue ys gryth,  
 But zet he mote do more wyth,  
 Serues to hym wyth herte fre  
 To whom he hath enuyes .I.-be.  
 Louyng *serues* and godely speche,  
 Agayn enuye ys helpe and leche.

Envy.

1584

¶ Contra auariciam.

DO also in thys wyse,  
 I bydde, a-zeynes couetyse :  
 Quyte a-gayn (a-byde not to longe),  
 þat þow hast take wyth wronge,  
 And to þe nedy zeue þow large,  
 In goddus name .I. þe charge.

Covetousness.

1588

1592

¶ Contra gulam.

OF þy fowle gloterye  
 Abstene þe, .I. bydde þe hye;  
 And for þy lust & þy sorfet  
 þow moste do almes fulle gret;  
 Fede þe pore of þat þow sparest,  
 And lete hem fele how þow farest.

Gluttony.

1596

¶ Con'tra accidiam.

¶ Slowthe þow mote to gode turne,  
 And þy pater nostr say þerne,  
 In morowe & mydday & euentide,  
 Wheþer þow go oþer þow ryde.

1600

[Fol. 148.]  
 Sloth. Theremedy is to say the  
 pater noster at  
 morn, midday,  
 and eventide;



to hear masse each day, and if work hinders from going to church, to join in heart in the service when the mass knell is heard.

To chyrche come, ȝef þow may,  
And here þy masse vche day ; 1604  
And ȝef þow may not come to chyrche,  
Where euer þat þow do worche,  
When þow herest to masse knylle,  
Prey to god wyþ herte styлле, 1608  
To ȝeue þe part of þat *seruyse*,  
þat in chyrche I-done ys.

## ¶ Contra luxuriam.

Lechery.

Thagh þow þenke þy lechery swete,  
Lef þow hyt, .I. the hete, 1612  
And lerne to lyue in chastyte,—  
In goddes name .I. charge þe ;—  
And for þy flesch *þer-in* has game,  
With bred & water þou schalt hyt tame ; 1616  
And ȝef he say a-gayn to þe,  
He may not lyue in chastyte,  
Charge hym þenne to take a wyf,  
In goddes lawe to lede hys lyf ; 1620  
And þaȝ he say he wole not do so,  
ȝet penaunce make hym to do ;  
Hyt schale do gode here or henne,  
Laske hys peynes, or cese hys synne. 1624

Tame the flesh by bread and water.

He who cannot live in chastity to take a wife.

## ¶ Quanta sit penitencia pro mortalibus.

The legal penance for mortal sin.

ON dedly synne, as lawes techeth,  
To seuen ȝerus ende recheth,  
Faste bred & water vche fryday,  
And for-go flesch on wednesday, 1628  
The same dayes þorȝ þe ȝere,  
That schal laste fully seuen ȝere ;  
But now be fewe þat wole do s<sup>o</sup>,  
þerfore a lyȝter way þou moste geȝe : 1632  
A monnes contricyone be-holde þou ȝerne,  
þer-by þy domes thow moste lerne ;

There are now few who will perform it.

ʒef hyt be gret, ʒeue luyte penaunce.

ʒef hyt be luyte, þow moste hyt vauunce,<sup>1</sup>

1636 [Fol. 148 back.]

Be hyt more, be hyt lasse,

After þe contricyone þe dome moste passe.

Be not to harde, .I. þe rede,

But ay do mercy in goddes drede,

1640

He ys ful of me[r]cy ay,

Be þou also, I the pray;

For lasse synnes venyal,

Lasse penaunce ʒeue þow schal,

1644 Light penance to be given for venial sin.

So þat þe synne hys herte greue,

And be in purpose hyt to leue.

I hope here be .I.-noz .I.-wryte,

To teche a prest how he schale wyte,

1648

To ʒeue a dome of monnes synne,

ʒef any wyt be hym wyþynne.

¶ Isti mittendi sunt ad episcopum.

**B**vt, confessour, be wys and ʒop,

Cases reserved for the bishop:

And sende forth þese to þe byschop:

1652

Alle þat smyteþ prest or clerk,

And hem þat worcheþ wycked werk,

Hows-brenner & sleer of mon,

And fader or modur in vyolens<sup>2</sup> þat leyþ hond vp-on,

þe modur þat þe chylde ouer lyth,

1657

þe fader also sende þow wyth,

A mon þat ys a-corset wyþ book & belle,

And eretykes, as .I. the telle;

1660

Hym þat brekeþ solempne vow,

Or chawnge hyt wole, sende hym forþ now;

Clypper of þe kynges mynt,

And hym þat lyueth by swerdes dynt

1664

Alle fals sysourus and okererus,

And hem þat fals wytnes berus;

a man cursed with book and bell; heretics, vow-breakers, coin-clippers, usurers, false witnesses, and folk that have been unlawfully wedded;

<sup>1</sup> haunce.

<sup>2</sup> "in vyolens" must be a later insertion, as it makes the line too long.

Alle þat be wedded vnlawfully,  
 those who have  
 lain with sisters  
 Or *susterus* or *cosynus* lyggeþ by ; 1668  
 And alle þo, schortely to say,  
 all that are cursed  
 þat þe grete sentens a-corseþ ay ;  
 by the great ex-  
 And þef þe byschope a-corse mo,  
 communication.  
 [Fol. 149.] Sende hem forth-wyth also. 1672

## ¶ De modo absoluendi penitentem.

Absolution; how  
 it is given. NOW take hede how þow schalt done  
 Of thyn absolucyone ;  
 When schryfte ys herde, þen ȝeue penaunce,  
 And bydde hym say wyth fulle creawnce : 1676

## ¶ Et dicat confitens.

A form of con- fession. "GOD, .I. crye þe mercy,  
 And þy moder seynt mary,  
 And alle þe seyntus of heuen bryȝt,  
 I crye mercy wyth alle my myȝt, 1680  
 Of alle þe synnus I haue wroȝt,  
 In werke and worde, & sory þoȝt,  
 Wyth euery lyme of my body,  
 Wyth sore herte I aske god mercy, 1684  
 And þe, fader, in goddes place,  
 A-soyle me þow of my trespace,  
 ȝeue me penaunce also to,  
 For goddes loue þat þow so do." 1688

## ¶ Tunc dicat sacerdos.

The form of ab- solution. EGO, auctoritate dei patris omnipotentis & beatorum<sup>1</sup>  
 apostolorum petri & pauli, & officij michi com-  
 missi in hac parte, absoluo te ab hijs peccatis michi  
 per te confessis, & ab alijs de quibus non recordaris. 1692  
 In nomine patris & filij & spiritus sancti. Amen.  
 Ista humilitas & passio domini nostri ihesu christi

<sup>1</sup> beatorum not in Douce 103.

& merita sancte matris ecclesie, & omnes indulgencie  
tibi concesse, & omnia bona que fecisti & facies vsque 1696  
in finem vite tue, sint tibi in remissionem istorum &  
omnium aliorum peccatorum tuorum. Amen.

## ¶ De sacramento extreme vnccionis.

Extreme unction

**H**yt ys not gode to be helut,  
How a wyȝt schal be an-elet.

1700

When þat he ys so ouer-dryue

to be given when  
a man is near  
death.

þat he may no lengur lyue,

þenne he schale an-elet be,

And non er, .I. warne the;

1704

But þaȝ he be an-elet ones,

ȝet he may eftsones;

But he þat ys in hys wyt,

And be so temptut, despyseȝ hyt,

1708 He who despises  
this sacrament  
will be damned.

Haue he in herte non oȝer mynne,

He schale be dampned for þat synne;

But he þat schale be an-oynt,

Aske hym þus euery poynt:

1712 [Fol. 149 back.]

## Infirmus dicta ȝe.

Questions to be  
asked of the sick  
person.  
Dost thou die in  
the Christian  
faith?

Has thy life been  
worse than it  
should be?

Hasst thou lived  
amiss?  
Hasst thou a will  
to amend if thy  
life be spared?

Believest thou on  
the Lord's pas-  
sion?

And how it alone  
can save thee?

Hold up both  
hands and thank  
Christ, and pray

¶ "Art þow fayn, my broȝer, say,

þat þow dyest in crysten fay?

Myȝt þou also in þy herte se

þat þy lyf ys worse þen hyt scholde be?" ȝe. 1716

"For-þynkeȝ þe, telle me þys,

þat þou hast lad þy lyf a-mys?" ȝe.

"Hast þow wyl þe to a-mende,

ȝer god wole þe lyf sende?" ȝe.

1720

"Be-leuest þow with ful gode deuocyone

On ihesu crystes passyone?" ȝe.

"And how hys passyone saue þe schal,

And by non oȝer way at al?" ȝe.

1724

Holde vp now boȝe þy hondes

And þonke criste of alle hys sondes,

him for his mother's sake that he will take thy soul.

And praye hym, for hys moder sake,

þat he wole þy sowle take

1728

In-to hys honde and hys kepynge,

And saue hyt from þe fowle þynge.

Ȝef he con þys oresone say,

Byd hym say hyt wyþowte delay :—

1732

¶ Oracio dicenda ab infirmo ante vnccionem.

Prayer to be said by the sick man.

**D**Eus meus, deus meus, *miseri cordia mea & refugium meum*, te desidero, ad te confugio, ad te festino venire. ne despicias me sub tremendo discrimine positum; adesto michi propicius in hijs magnis meis necessitatibus: non possum me redimere meis operationibus. Sed tu, deus meus, redime me & miserere mei. diffido de meis meritis, sed magis confido de miseracionibus tuis & plus confido de miseracionibus tuis quam diffido de malis meis actibus. tu spes mea, deus meus, tibi soli peccaui; mea culpa, mea maxima culpa! nunc ad te venio quia nulli dees; cupio dissolui & esse tecum. In manus tuas domine commendo spiritum meum, redemisti me domine, deus veritatis. Amen. Et patra michi, deus meus, vt in pace dormiam & requiescam. Qui in trinitate perfecta viuis & regnas deus, per omnia<sup>1</sup> secula seculorum. Amen.

1736

1740

1744

1748

¶ Tune vngatur infirmus.

Further instructions to men of mean lore.

Et I wole wryte more,

To hym þat ys mene of lore,

Of negligence that may befall in the mass.

Of necligens, more & lasse,

þat may be-falle in þe masse.

1752

A priest who says mass must be out of deadly sin. [Fol. 150.]

Fyrst se, prest, as I þe mynne,

þat þow be out of dedly synne;

þyn auter þenne þou do dyȝt,

þat hyt be after thy myȝt.

1756

<sup>1</sup> infinita.



- Se þe cloþes þat þey be clene,  
 And also halowet alle by-dene;  
 Wyth þre towayles, and no lasse,  
 Hule þyn auter at thy masse. 1760
- Al oþer thynges þow knowest wel,  
 What þe nedeth euer-.y. del:—  
 Loke þat þy candel of wax hyt be,  
 And set hyre, so þat þow hyre se, 1764  
 On þe lyfte half of þyn autere,  
 And loke algate ho brenne clere,  
 Wayte þat ho brenne in alle wyse,  
 Tyl þow haue do þat seruyse. 1768
- þy bred schal be of whete flour,  
 I-made of dogh that ys not sour;  
 þat hyt be rounde and hol, wayte wel,  
 And loke þy wyn be not eysel; 1772  
 Poure water to thy wyn,  
 As þow const, wel and fyn;  
 Sey þe wordes of þat seruyse  
 Deuowtely wyth gode a-vyse; 1776  
 Cotte þow not þe wordes tayle,  
 But sey hem oute wyþowte fayle;  
 Sey hem so wyþ mowþe & thoght,  
 þat oþer þynges þow þenke noght, 1780  
 But al þyn herte & þyn entent  
 Be fully on that sacrament.
- þef hyt be-falle, as god hyt scylde,  
 þat þow of wyt be so wylde, 1784  
 þat bred or wyn be a-way,  
 Consecracyone when þou scholdest say;  
 þef þe be-falle þat ylke cas,  
 Ley bred on þy corporas, 1788  
 And þa; þow forth .I.-passet be,  
 Be-gynne a-gayn “qui pridie.”
- þef wyn and water be bothe a-way,  
 Powre in boþe wythowte lay, 1792

The altar cloths  
 must be clean,  
 and all of them  
 hallowed.

Three towels to  
 be on the altar  
 at mass.

The candle to be  
 of wax,

and to burn  
 clearly.

The bread to be  
 of wheaten flour.

The wine not  
 sour.  
 Water to be put  
 to the wine.

The tails of the  
 words not to be  
 cut.

If it happen,  
 through accident,  
 that bread or  
 wine be not on  
 the altar when  
 mass is being  
 said, lay bread  
 on the corporax,  
 and begin again  
 at “qui pridie.”

[Fol. 150 back.]  
 If wine and  
 water are absent,

supply them, and  
begin at "simili  
modo."

If you have wa-  
ter and no wine,  
supply it, and  
begin again at  
the same place.

If you have for-  
gotten stole or  
fannon go forth  
for them.

If a drop of  
blood fall on the  
corporax, suck it  
up, and be as  
sorry as you can  
for it, and put  
the corporax  
away among the  
relics.

If it fall on any-  
thing else, lick  
it up and shave  
the place, and  
burn the shavings  
and put the ashes  
among the relics.

If a gnat, fly, or  
spider fall into  
the cup, swallow  
it.

And *turne a-gayn*, as I þe *kenne*,  
And "simili modo" say þow þenne.

þef þou haue water and no wyn,  
A-non-ryȝt do hyt yn, 1796

And by-gynne, as .I. ȝer taȝte,  
At "simili modo" euen strȝte ;  
And þef þow be neȝ þe ende,  
þef syche mynde god þe sende, 1800  
þat þow haue wyn & no water,  
þen powre hyt in neuer þe later,  
And by-gynne "oremus,  
Preceptis salutaribus." 1804

þef þe wonte stole or fanoun,  
When þow art in þe canoun,  
Passe forth wythowten turne,  
But þat þow moste rewe ȝerne ; 1808

þef a drope of blod by any cas  
Falle vp-on þe corporas,  
Sowke hyt vp a-non-ryȝt,  
And be as sory as þou myȝt ; 1812

þe corporas, after þow folde,  
A-monge þe relekus to be holde ;  
On oþer þynge þef hyt falle,  
On vestement oþer on palle, 1816

A-wey þow moste þe pece cotte,  
And<sup>1</sup> & a-monge þe relekus putte ;  
þef hyt falle on sum oþer what,  
Tabul or ston, vrþe or mat, 1820

Lyk hyt vp elene þat ys sched,  
And schaf hyt after, þat ys be-bled,  
And do þe schauynge for to brenne,  
Amonge þe relekus put hyt þenne. 1824

þef any flye, gnat, or coppe,  
Doun in-to þe chalys droppe,

<sup>1</sup> MS. "And hyt brenne." The "hyt brenne" must be a later insertion, from l. 1823, as it makes the line too long.

|                                                                                                                                                                                     |      |                                                                                                                         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|-------------------------------------------------------------------------------------------------------------------------|
| ȝef þow darst for castynge þere,<br>Vse hyt hol alle .I.-fere,                                                                                                                      | 1828 | [Fol. 151.]                                                                                                             |
| And ȝef þy herte do wyþstonde,<br>Take vp the fulþe wyþ þyn honde,<br>And ouer the chalys wosche hyt wel<br>Twyces or thryes, as .I. þe telle,                                      | 1832 | If you are afraid<br>of vomiting, take<br>it out with your<br>hand and wash<br>it over the chalice<br>and then burn it. |
| And vse forth þe blod þenne,<br>And do þe fulþe for to brenne.<br>Do more ȝet also thow most,<br>Vche day chawunge þyn ost,<br>Redy þat þow haue mowe,<br>To vche seke ay .I.-nowe. | 1836 | Change the host<br>each day.                                                                                            |

## ¶ Ad-huc alia necessaria capellano scire.

|                                                                                                                                                                                                                                                                                                                                                                       |      |                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|--------------------------------------------------------------------------------------------------------------------|
| ȝEt lerne þys for thy prow,<br>þat .I. wryte after now.                                                                                                                                                                                                                                                                                                               | 1840 |                                                                                                                    |
| When þow schalt to seke gon,<br>Hye þe faste & go a-non ;<br>For ȝef þow tarye, þow dost a-mys,<br>þow schalt quyte that sowle .I.-wys.                                                                                                                                                                                                                               | 1844 | Go fast to the<br>sick.                                                                                            |
| When þow schalt to seke gon,<br>A clene surples caste þe on ;<br>Take þy stole wyth þe, ryȝt,<br>And pul thy hod ouer þy syȝt ;<br>Bere þyn ost a-nont þy breste,<br>In a box that ys honeste.                                                                                                                                                                        | 1848 | When thou goest<br>put on a clean<br>surplice, take thy<br>stole with thee,<br>and pull thy hood<br>over thy eyes. |
| Make þy clerk be-fore þe ȝynge,<br>To bere lyȝt, and belle rynge ;<br>On þy power þen haue þow mynne,<br>þat þow myȝt a-soyle of alle synne ;<br>In perel of deth þow hast powere,<br>Of alle synne to a-soyle clere ;<br>But ȝef þe seke turne to lyue,<br>Of þat same synne he mote hym schryue,<br>And hys penaunce take newe,<br>For alle þynge þat he er schewe. | 1852 | Bear the host on<br>thy breast.                                                                                    |
|                                                                                                                                                                                                                                                                                                                                                                       | 1856 | Cause the clerk<br>to bear a light<br>and ring a bell<br>before thee.                                              |
|                                                                                                                                                                                                                                                                                                                                                                       | 1860 | In peril of death<br>thou hast the<br>power to assoil<br>from all sin.                                             |

Spare not to ask  
the sick of his  
sins.

[Fol. 151 back.]

And spare þow not for no let  
To aske hym of hys det ;  
And whether hyt be myche or luyte,  
Charge hym þat he hyt quyte ;  
And ȝef hys godes to luyte be  
For to quyte þat oweth he,

1864

Charge him with  
lowly heart to  
ask mercy.

Charge hym þenne, wyth herte lowe,  
To aske mercy of þat he owe.

1868

If a sick man  
cannot speak, but  
by signs shews  
that he wishes  
for the housel  
and holy oil, they  
are to be given  
to him.

And ȝet þow moste lerne þys eke,  
Of a mon þat ys ful seke,  
þat sendeþ to þe to hym to ryde,  
And waxe downbe in þat tyde,  
ȝef he by synes þat hosul soghte,  
Thaȝ þow knowe, þow schryue hym noȝte,  
Nerþeles þow schalt hym soyle,  
And ȝeue hym hosul & holy oyle.

1872

1876

The sick person  
to have no other  
penance given  
but his sickness.

When þou hast þe seke .I.-schryue,  
And þow se þat he may not lyue,  
Oþer penaunce þow schalt not gyn  
But þe sekenes þat he ys In,  
Ioynne þat sekenes & þat sore  
By-fore god to be hys ore ;  
And ȝef he aske hys sauour,  
Gyf hym hyt wyþ gret honour ;

1880

1884

If he is so sick  
that he would  
vomit up the  
holy eucharist, it  
is not to be given  
to him, but he is  
to be told that  
the desire for it  
is sufficient.

But ȝef he be so seke wyth-ynne  
þat of castynge he may not blynne,  
He schalt not þenne hys hosul take,  
For vomyschment & castynge sake,  
But preche hym feyre wyth opun spelle  
þat god a-loweth hys herte & hys wylle ;  
And for he wolde & he myȝte,  
God hym takeþ in hys ryȝte.

1888

1892

The host to be  
made secure in  
church, so that

[Fol. 152.]

ȝef when þou art to chyrche .I.-went,  
Do vp so that sacrament  
þat hyt be syker in vche way,  
þat no best hyt towche may.

1896

ȝef hyt [were] eten wyth mows or rat,  
Dere þow moste a-bygge þat;  
Fowrty dayes for þat myschawnce  
þow schalt be in penaunce.

no mouse or rat  
may eat it.

1900

If any crumb of  
it be lost it must  
be sought for.

1904

If through malice  
thousingest mass  
without water  
and a light, thou  
must do penance  
till the bishop re-  
store thee.

1908

1912

¶ Oracio opificis opusculi huius.

NOW, dere prest, .I. pray þe,  
For goddes loue þow pray for me;  
More .I. pray þat þow me mynge,  
In þy masse when thou dost synge;  
And ȝet .I. pray þe, leue broþer,  
Rede þys ofte, and so lete oþer,  
Huyde hyt not in hodymoke,  
Lete other mo rede þys boke;  
The mo þer-In doth rede & lerne,  
þe mo to mede hyt schale terne;  
Hyts I-made hem to schowne  
þat haue no bokes of here owne,  
And oþer þat beth of mene lore,  
þat wolde fayn conne more;  
And þow þat here-In lernest most,  
Thonke ȝerne þe holy gost,  
That ȝeueþ wyt to vche mon  
To do þe gode that he con,

The priest to pray  
for the author,

1916

and to remember  
him when he  
sings mass.

1920

1924

This book is made  
to instruct those  
who have no  
books of their  
own, and others  
of mean lore.

1928

[Fol. 152 back.]



And by hys trauayle and hys dede  
 žeueþ hym heuen to hys mede ;  
 The mede and þe ioie of heuen lyȝt,  
 God vs graunte For hys myght. Amen.

1932

Explicit tractatus qui dicitur pars oculi, de latino  
 in anglicum translatus per fratrem Iohannem myreus,  
 canonicum regularem Monasterij de Lylleshul, cuius  
 anime propicietur deus! Amen.

# THE POINTS AND ARTICLES OF CURSING.

(COTTON MS. CLAUDIUS A II. LEAF 123 BACK, AFTER MIRC'S FESTIAL.)

¶ De magna sententia, pronuncianda hoc modo.

(*The few verses at the beginning are written like prose.*)

**p**E grete sentens I wryte þe here,  
þat foure tymes in þe ȝere  
 þou schalte <sup>1</sup> pronownce with-owtyn lette,  
 Whan þe parich is to-gydur mette :  
 þou schalte pronownce þis <sup>2</sup> hydowse þinge  
 Wit cros and candul, and belle knyllynge,  
 þe furste sononday affter myþhell feste ;  
 Mydleton sonday schal be neste ;  
 þe trenite feste is þe þridde, os I þe say ;  
 þe ferthe is þe sononday aftur candulmes day :  
 Sepelle <sup>3</sup> hit reddely, for noȝte þou wonde,  
 þat alle men þe vndurstonde.

<sup>1</sup> MS. þou schalte þou schalte.

<sup>2</sup> this D, om. C.

<sup>3</sup> Spelle D.

[*The Address.*]

¶ Gode men, þeis poyntus and arti[c]les þat I wille schewe þow of cursynge, bene stabullud & ordeynud & confermed of popus & byschoppus & prelatus of holy chirche, & commawnded & chard[g]ud þat alle þoo þat haue cure of mannus sowle off here paryschonus, þat þei, fowre tymes in þe ȝere, þeis poyntus & articles off cursynge schewe here paryschonus, <sup>1</sup>þat þei, thorough knowinge, no defawte off techinge, falle in-to no cursynge. ¶ For, rythe os a swerde de-partuth þe heued frome þe body. ¶ Ryȝte so, gostelyche to speke, thoroghe prestus tonge, þat is goddus swerde, to vndurstonde, departeth mannus sowle—þat ihesu cryste (goddus sonne) bowte wit his worthy blode a-pone þe rode-treo—fro hym & fro oure lady, & ffro alle þe company of heuen; And he takuth hit to þe fende off helle, & to hys mynestrees, to þe peyne of helle, al so longe os god is in heuen. ¶ And there-fore I þow bydde & charge, for þe loff of cryste, & savaysione off þoure sowles, þat ȝe vndurstand welle alle þeis poyntus. ¶ And ȝif any off þow feluth hym gylty in any of alle þeis, þat he hym amende þorogh schryfte and penaunce, and þat be tyme.

[*The Curse.*]

¶ Be þe auctorite of our lorde ihesu cryste, & off oure lady seynte mary, and seynte petur and seynte poule, & alle holy halowes, apostelus, martyrres, confessoures, virgines, & alle þe holy company of heuen, we denownce a-cursed, & owte of þe company of god & off alle holy chyrche de-parten, til þei come to amendmente.

¶ *Inicientes manus violenter in presbiterum uel clericum: extractus* <sup>2</sup> *de sentenciis, Capitulo, scilicet .I.<sup>o</sup>. capitulo, peruenit.*

¶ Alle þat leyne hand on preste or clerke, or of man or womman lerud or lewode, off religione professed or vnprofessed, wit-in chirche or chirche-yarde, willynge in vyolens to do hym harme, & alle þat þere-to *procurron*, or ȝeoun helpe or counsayle.

<sup>1</sup> *Lf.* 124.<sup>2</sup> ? for 'extravagantes.'

¶ *Infringentes libertates ecclesie.*

¶ Alle þat brekon þe Franchyse & þe Fredam of holy chirche, And alle þat malyciouslye takuth or reuyth þe rythe, & bethe a-boute to lette or disturbul here Fredam *in* any wyse. ¶ Also alle þoo þat for wrathe or for hatte off any *persone* or vicare *propur* teyz-þingges wit-halduth, or distroyen wit hemself or wit here bestes, or beron a-way, & alle þat concente *þer-to*, in harmynge of þe person or off þe vicar, or off here *procatoures*. ¶ Also alle þoo þat Falsely, for malyce or for evolle wil, any person or vicar or preste, defame, or procureth to be famyd.

¶ *Impetrans scienter literras ac falsas papales. Extractus de Capitulo ad falsarii, scilicet dura.*

¶ Alle þat falsen þe popus selle or his<sup>1</sup> letteres, or þe kynges. ¶ And alle þat, be here wyttynge, purchasuth or maynteneth or vseth, or any þinge doþe þere-wyth be here wyttynge.

¶ *In constitucionibus Johannis stratforde. Capitulo superno dei.*

¶ Also alle þoo þat disturbulleth pes of holy chirche, or pes of þe lande. ¶ Also alle þat oþur statutes or lawes, or customes or vsages, areruth or makuth, or wryteth or holeuth, of holy churche, oþur þan<sup>2</sup> were wonte to bene. ¶ Alle þoo þat lettuth þe rytheful patron to present his chyrche þat he hathe ryte to, where-by he losuth<sup>3</sup> his presentatione at þat tyme.

¶ *Extractus de sentenciis de Capitulo Noueritis.*

¶ Also alle þat vnrythefully settyth tallages vppon men of haly chirche, as podage, gwyage, or any oþur vnskyllful thraldom, or warneth lewod men to selle hem owthe, or to bye of hem, or to grynde here corne or to bake here brede, or to do hem oþur seruice, & alle þat *þer-to* prokoron or helpon.

<sup>1</sup> MS. hit.

<sup>2</sup> MS. þan; *e* altered to *a*.

<sup>3</sup> *Lf.* 124 *bk.*

¶ *Extractus*<sup>1</sup> de *sentenciis zosimi. Capitulo Quemquam, libro vjº, in constitutionibus oxonie pape Clementis, versum de censura. Capitulo presentis. Capitulo extractus de Nunc. Capitulo eos qui, libro vjº.*

¶ Alle þat holy chyrch brenneth or robbuth, be nyȝte or be day, takyng oute holy þinge or vnholý þinge vnskyfullyche.

¶ xj.j. in canone xviij.j.iiij. *Dominis .xxiiij.j. vltinam pessimam.*

¶ Also alle þoo þat purchason, in kyngus courte or in any oþur courte, wryttus or letteres or athachementes to lette or disturbul processe or folowing of þe law, or of causes þat ryȝtefully schulde be pursued in cryston courte, & be endud; eyþer wit strenȝþe or wit drede of boste, aferuth or lettuth any mynyster of holy chirche to do his office, and execucion of þinge þat to hem longuth.

¶ *In constitutione octo-boni.*

¶ Alle þat howses or maneres, or any oþur places of any maner mannus of holy chyrche, any þyng takuth, reuyth, or doþe away, wit-oute leue of þe keper. ¶ Alle þat draweth any man owte of holy chirche, or of cloystur, or off seyntwary, þat is flowon þer-to to haue grythe þere-off, þat is, of holy chirch, & alle þat þere-to helputh, in counsel or dede; & alle þat lettuth here lyflode þe whyle þat þei bene þer-ine. ¶ Also alle þat brekuth or lettuth sequestracion of any prelatys, wit-oute here leue. ¶ Also alle þat schaseth or hunteth men of holy chyrch, to make hem to syne here benefices a-ȝeynus here wille, or lettuth hem þat bene synud to þe courte of rome, þat þei no mowe go þidur in sauynge off þere ryȝthe; & alle þat lettuth any man to purchase þe popus bullus or byschoppus letturres in defence of his rythe, and holy chyrche, & malyciously lettuth here processe.

¶ *In constitutione Johannis de stratforde. O. seculi principes.*

¶ Also alle þat lettuth þe kynges heste to make hem, þei beþe

<sup>1</sup> ? for 'Extravagantes.'

acursud afftur fourety dayes to do hem to *preson*, and do lyueraunce vnrythefully *procuruth*, or þei be buxum to holy chyrche.

¶ In constitucione *Johannis stradforde*. O. *quia diuinus*.

¶ Also alle þat distroyeth treus, gresse, wilfully, growinge in chirche-yarde, a-ȝeynus þe luff of hym þat is keper þer-off, þat is for to sayne, person or vicar. ¶ Also alle lewed men þat enturmetuth hym off offeringus in chirche or in schapeH, <sup>1</sup>aȝeynus þe leue and fful wille of hym þat hit longuth to. ¶ Also alle þat disturbulleth pes of the londe, & alle felon<sup>us</sup> and may[n]teneres of Felonye. ¶ Also all traytours, and alle comun thefus & robberus ande houce-brenneres in tyme off pes, & falce conspirotours, & alle falce-swerers in a-syse, be hem wyttynge, & alle false be-gynneres off false quereles, & helperes þer-to. ¶ Also alle okereres, and alle þat, wit hem assentes & mayneteneth ȝefinge,<sup>2</sup> or takyng or sellyng þe darrer be-cause of lone. ¶ Also alle þat makuth or wryteth statutes þat okur schulde be payed, or ȝif þat hit be payud, & be not restorud: alle þat haue suche statute, bot ȝif þai do hem a-way & distroy hem, þei ben a-cursud. ¶ Also alle þat selle be falce mesoures, ellen yarde, galon or bussell, potelle or quarte, or be any falce wheytus, or selluth be one busselle, & buyuth be anopur, & alle þat suche vsith, be here wyttyng. ¶ Also alle þat, for hate & for wynnyng, make men<sup>3</sup> to lose here catelle maliciously before any domus-man in willing of vengeance. ¶ Also alle þat falcely with-holdes tythes rythefully longyng to holy chyrche, ouþur be wille or be wyttyng ffalsely tythes, takyng to god þe worce, & hymself þe bettur, aȝeynus þe ordinawnce of Boniface, sum-tyme archebyschoppe of Caunturbery, þat ordaynud thorow alle þe archebyschopryche. ¶ “Hit is to tyȝe<sup>4</sup> of froyte, of corne, sede, herbys & gardynes, holly, wit-owte any lakkyng, or costus abbatinge. ¶ Off hey, where-scre hit growes, in grete mydowes or smale, as ofte os hit is y-mowe. ¶ Off noryssyng of alle maner of bestus, os of lombe, þe .vij., & so vpwarde, schal be

<sup>1</sup> *Lf.* 125.

<sup>2</sup> For ‘ȝefinge,’ thieving, see note 4.

<sup>3</sup> MS. make men make men.

<sup>4</sup> The use of ȝ for þ is seen also in some of the scraps in *Religious, Political, and Love Poems* (E.E.T. Soc., 1866), near the end.

taken in tye; and fro vj downewarde, for-zeueth one a halpeny, bot ȝif þe person or þe vicar vouche-saffe to a-byde tyl anopur ȝere. ¶ Off mylk, alle þe while hit dureth, as wel in wyntur os in somur, or ellys gre þere-fore. ¶ Off fyssyngge, of bene, of venison, & of oþur maner of goddus ryȝthe fully I-wonne þat neweth be þe ȝere, as ofte os hit neweth. ¶ Also off profyte off mylnus, & werus & Fyssyngge, no coste abatud, bot to þe selue valu schal be payed. ¶ Off lesowes, boþe comyn & seuerrelle, schal tye be payud trewly, aftur þe noumbur of þe bestus, oþur dayes, os hit is moste profyte in holy chirche. ¶ Also of coltus & caluus & pyggus, of gesse, off pychonus, of flax, of hemepe, of corne, & of alle maner oþur þingus þat neweth be ȝere. ¶ Also of wolle-men, off schapmen, off wynnyngge of þer craste or schaffare; of carpenteres, off smythes, off webbys, brewerrus, & alle oþur men þat goth to hyre, & be þe weke, schal tye þe dole off þer hyre þat <sup>1</sup>he takuth, bot ȝif þei ȝiff any certeyne þere-fore to holy chirche at he[re] wille. ¶ Also of croppynge of treus, and of alle maner of vndurwode i-waxon & newode witine xx wyntur.”

¶ In constitucione Iohannis stratforde. *Capitulo quicquam exsoluentur.*

¶ Also alle þat falcely or be fraude teyþen here corne aftur þat hit be gadurred, & þat tyȝing steluth, or wyfullych, wit bestus or wit-owte, ellys destroyeth. ¶ And þei þat lettuth tyȝynge to be sette be skylful way. ¶ Also alle þat letton or with-holdon offeringe or custome skylful of deuocione vsud in owlde lawe tyme in any chirche, wo-sere hit be, & þer-to procuron. ¶ Also alle <sup>2</sup>cretekkes þat done wyttyngly aȝeynus þe lawe of criste & þe fayth of cristendome, in worde or in dede, oþur counsayle or ensampul ȝif, & alle þat fauereth hem in heresy. ¶ Also alle þat defamyth man or womman, where-thoroȝgh here state and here gode name is apeyrud, for envye or for hate. Also alle þat falsen þe kyngus money, or clypputh hit. ¶ Also alle þat ordenuth or beruth falce

<sup>1</sup> *Lf.* 125, back.

<sup>2</sup> MS. ¶ Also alle. ¶ Also alle.



wyttenesse aȝeynus matrimoyne lawfully made, or aȝeynus testamentus þat is trew be custome, wytyngely. ¶ Also alle þat helpon, or with strenkȝgh or wit vitayles, or sokoron, Iewus or sarsenus a-ȝeynus cristendome. ¶ Also alle þat slene childeron, or distroyen borne or vnborne, wytyngly or wit wycheecrafte, & alle here concentoures. ¶ Also alle þat standuth & herkenyth be nytestyme vndur woves, dorres, or wyndowes, for to a-spye towching euele, & alle houce-brekeres<sup>1</sup> and man-quelleres. ¶ Also alle þat comyn with<sup>2</sup> cursud men oþur wommen wykkydly, & alle þat maynetenuth hem to here synne. ¶ Also alle þat makuth false scharterus or false heyrus wytyngliche. ¶ Also alle þat makon experimentus or wyche-crafte, or charmys with coniuracions, & alle þat leuon on hem. ¶ Also alle þat defoylum holy chirche, or seyntwary or chir[che-]ȝarde,<sup>3</sup> whereþorogh goddys seruice is note sayde nor done os hit felle for to be, til þei come to amedemente. ¶ Also alle þat false executores þat makon false testamentes & wykkydly deserueth<sup>4</sup> þe godus of þe dedus, or do oþur þan þe wille of þe dedus was, & ful-fylleth note his queste to chirche or to any oþur place. ¶ Also alle þat turneth fro crystendome to ethen-<sup>5</sup>nesse. ¶ Also alle þat leuyn<sup>6</sup> here childur at any crosse or at any chyrche dorre, or any wayes, & leuyth hem þare.

*Isto modo debet pronounciare centenciam :*

¶ By þe auctorite of oure Fadur,<sup>7</sup> of þe sone of þe holy goste, & off ou[r]e lady seynte mary, goddus modur of heuen, and alle oþur virgynes, and seynte myhel, And alle oþur angellus and archangellus, And Petur and poule And oþur apostolus, and seynte

<sup>1</sup> See above, p. 63, l. 16.

<sup>2</sup> MS. comy cursud, as if repeating 'comyn.'

<sup>3</sup> See above, p. 64, l. 6, and p. 11, l. 330.

<sup>4</sup> ? unpreserves, steals; or an extension of sense, t. 4, *N.E.D.*, earn, win, and so get, take.

<sup>5</sup> I should rather translate it by 'inherit,' or 'take possession of, as if by inheritance.' Godefroy has: '*déservoir*, celui qui dessert ou régit \* *un heritage*, une propriété.' It depends partly on the fact that *déservre* is often used in an ill sense: as to deserve death, deserve punishment, etc. See Cotgrave. But the particular sense of 'inherit' is the easiest to take."—W. W. SKEAT.

<sup>6</sup> *Lf.* 126.

<sup>7</sup> ? for 'lay in.'

<sup>8</sup> Father D.; *om.* C., which has 'Fadur' below.

# OF CURSING.

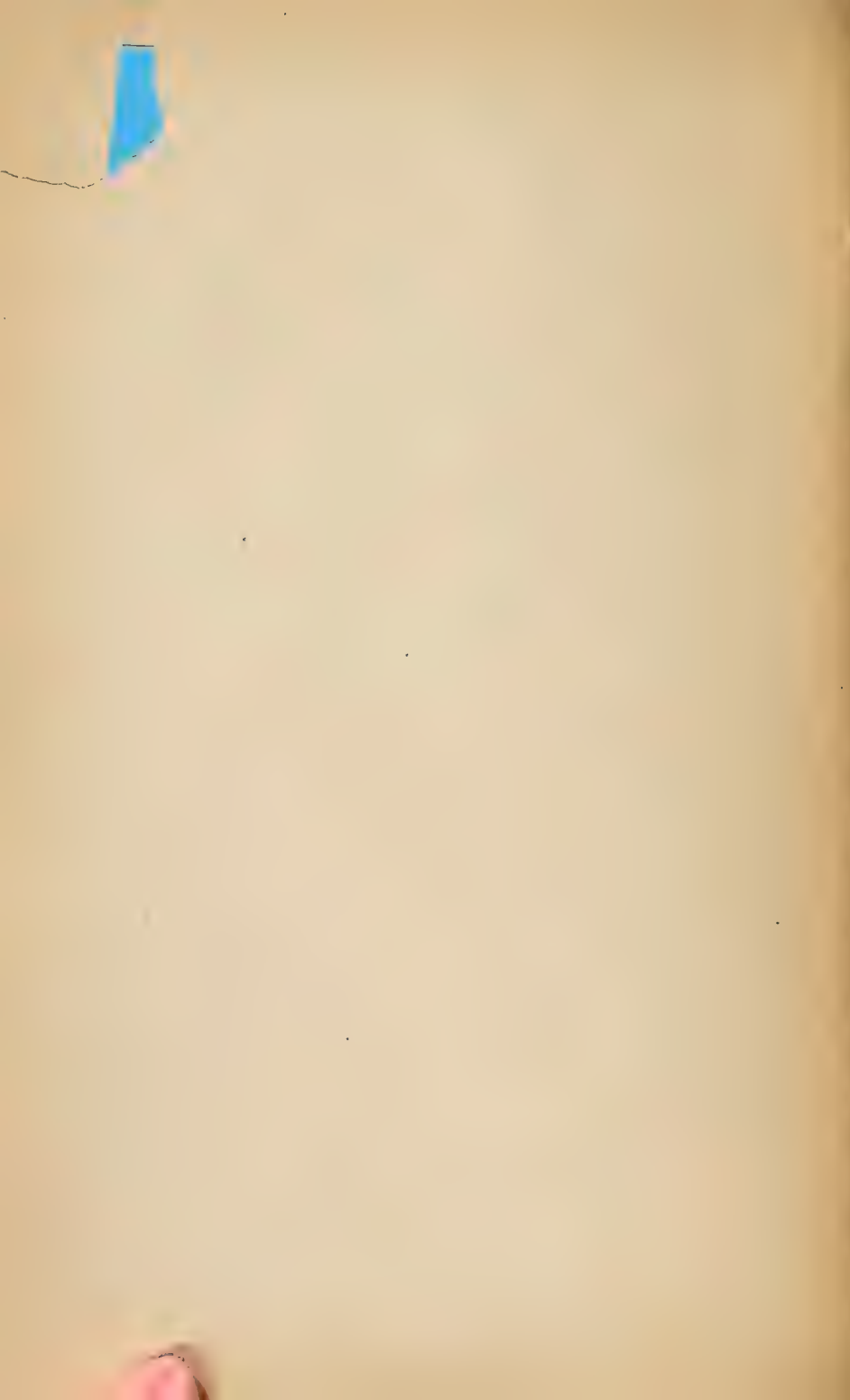
stewne And alle oþur martyres, And seynte nicholas And alle oþur confessoures, And alle þe holy halowes of hewen,—we acurson, and waryon, And departon from alle gode dedus & prayeres of holy chyrche, and dampnon in-to þe peyne of helle, Alle þoo þat haue done þeis articoles þat we haue sayde before, tul þei comen to amendemente.

¶ We acurson hem be þe auctorite off þe courete off Rome, wit-inne and wit-oute forþe, selepyng & wakyng, goyng, syttyng, and standinge, lyggyng of-bowne þe erthe & vndur þe erthe, spekyng, rydyng, <sup>1</sup> goyng, syttyng, stondyng, <sup>1</sup> etyng, drynkyng, in wode, in watur, in felde & in towne.

¶ We acurson be þe Fadur & sone & holygoste. A-cursyn hem angelus and archangellus, & alle þe nyne ordorus of heuen. A-cursyn hem patriarchus, prophetus, and apostolus, & alle goddus discipulus; And alle holy innocentus, martyres, confessoures & virgynes, monkus, cannonus, eremytus, & prestus and clerkus, þat þei haue no parte off masses ne mateynus ne euensonge, ne of none oþur gode prayeres þat bene done in holy chyrche, no in none oþur holy place, bot þe peynus of helle for to be here mede, wit Iudas þat be-trayed oure lorde ihesu cryste, & þe lyf of hem be putte oute of þe bokus of lyfe, tyl þay comen to amendemente, & satisfaccion made. fiat, fiat! amen!

¶ þan þou, þi candul, kaste to grownde,  
 Ande spyte þerto þe samē stownde,  
 And lette also þe bellē knylle,  
 to make hertus þe morē grylle.  
 oþur poyntus bene many & fele,  
 þat be nót wel for to hele,  
 þat þou myȝte know þi selfē beste,  
 in þe schartur of þe foreste;  
 In þe grete chartur also  
 þou myȝte se many mo.

<sup>1</sup> These repetitions are in the MS.



## SEVEN QUESTIONS TO BE ASKED OF A DYING MAN.

LANSDOWNE MS. 762, Fol. 21b.

Here foloweth vij specialle interrogacions The whiche  
a Curat aught to aske euery cristene persone that  
lieth in the extremitie of dethe.

The first. Belevest thoue fully alle the pryncipalle articles of the Feithe, and also alle holy scripturs in alle thynges after the exposicione of the holy & trewe doctours of holy Chirche, & forsakest alle heresies & arrours & opynyons dampned by the Chirche? and arte glad also that thoue shalt dye in the feithe of Criste, & in the vnytie & obedience of holy Chirche? The Sike persone answereth, Yee.

The second. knowest thoue, & knowligest thoue howe<sup>1</sup> [1 MS. nowe.]  
thoue oftene tymes & many maner wise & grevowsely thoue hast offended thy lorde god that made the of nought? for saint Barnard saith vpon Cantica canticorum, "I knowe wele that there maye no manne be saved but yef he knowe hym self." Of the whiche knowlage wexeth a mane the Moder of his helthe that is humylitie, and also the drede of God, the whiche drede, as it is the begynnyng of wisdoms, So it is the begynnyng of manns Soule? he answereth, Yee.

The thirde. Arte thoue sory in thy harte of alle maner of Synns that thoue hast doone ayenst the high<sup>e</sup> Magestie and the love and the goodnesse of God, & of alle goodnesse

Dost thou believe the principal articles of the faith and the holy Scriptures, and dost thou forsake heresy?

Dost thou know that thou hast often offended God?

Art thou sorry for thy sins?

that thou hast not & myghtyst haue doone, & of alle graces that thou hast forslowthed, not onely for drede of dethe \* or any other payne, but rather more for love of god & rightwsnesse, & for thou hast displeased his grete goodnesse & kyndenesse, & for the due ordre & charitie by the whiche we be boundene to love god aboue alle thynges: & of alle thise thynges thou askest forgevenes of god? desirest thou also in thyn harte to haue very knowing of alle the offences that thou hast doone ayenst god, and for to haue specialle repentaunce of theym alle? he answerethe, Yee.

and desirest to amend?

The Fourthe. Purposest thou verely, & arte in fulle wille to amende the, & thou myghtest live lenger, & neuer to Synne more dedely, wittyngly & with thy wille? & Rather thanne thou woldest offende god dedely any more, to leue & lese wilfully alle erthly thynges, were they neuer so lefe to the, and also the life of thy body? and farthermore thou prayest God, that he yeve the grace to contynue in this purpose? he answerethe, Yee.

Dost thou forgive thy enemies?

The Fifte. Foryeuest thou fully in thy harte alle maner of men that euer haue the any harme or grevaunce vnto this tyme, other in worde or in dede, for the love & the worshippe of our lorde Ihesu criste, to whome thou hopest to haue forgivenessse of thy selfe, & askest also thy self to haue forgivenessse of alle theym that thou hast offended in any maner wise? he answerethe, Yee.

Art thou willing in all manner to make satisfaction?

The Sixte. Wolde thou that alle maner thynges that thou hast in any maner wise myght be fully restored ayeine as moche as thou mayest, & thou arte bounde after the value of thy good, & rather leue & forsake alle thy good of the worlde, yef thou mayest not make satisfaccione in none other wise? he answerethe, Yee.

Dost thou believe that Christ died for thee?

[\* Fol. 22b.]

The Seuenthe. Belevest thou fully that Criste dyed \* for the, and that thou may neuer be saved but by the Merite of Cristes passion, and thanne thankest therof god with thyn harte asmoche as thou mayest? he answerethe, Yee.

Thanne let the Curat desire the sike persone to saye The curate to cause the sick person to say "in manus tuas."  
 'In Manus tuas & cetera' withe a good stedfast mynde, If he cannot say it the curate is to say it for him.  
 and yf that he canne; And yef he cannot, let the Curate  
 saye it for hym, And who so euer may verely, of very  
 good consience & trowthe without any faynyng, answere  
 'yee,' to alle the articles & poyntes afore Rehersed, he  
 shalle live euer in hevyne with alle myghtie god and  
 withe his holy Cympany; whervnto Ihesus brynge bothe  
 yowe and me! Amene!





## NOTES.

Page 1, line 5. *Dawe*, a form of Day. A.S. *Dæg*.

"Wel is us nu, Louerd, uor þe *dawes* þet tu lowudest us mide oðre monnes wouhwes."—*Ancren Riwe*, 190.

"Byuore Myhelmasse he was yecrouned þre *dawes* & nan mo."—*Rob. of Glouc.* 383.

"Suche mawmetys he hade yn hys *dawe*."—*Constitutions of Masonry*, p. 31, l. 509.

Done of Dawes = taken from day = killed.

"And alle *done* of *dawez* with dynttez of swreddez."—*Morte Arthure* (ed. Perry), p. 61, l. 2056.

"ȝyf þou do any man o *dawe*."—*Rob. of Brunne, Handlyng Synne*, p. 34, l. 1034.

Is glossed "to the dep."

The seventeenth century phrase, "done to death," is an echo of the older idiom.

l. 11. *Preste curatoure* = Priest who has cure of souls. These directions are only meant for such as have to take part in active ministrations; they relate to the priest's duties to a flock, not to the church, or his own soul.

P. 2, l. 23. The chastity here meant includes not only abstinence *ab illicitis*, but also from wedlock. When this treatise was written, the Church in England had long refused its sanction to the marriage of persons in holy orders. Though it was contrary to the theory of the Western Church from very early days, there is the most positive evidence that before the Norman Conquest English priests were frequently married. In the North of England celibacy was the exception rather than the rule. A clerical family, whose pedigree has been compiled by Mr. Raine (*Priory of Hexham*, Surtees Soc., v. i. p. li.), held the office of Priest of Hexham from father to son for several generations. Priests' children constantly occur in mediæval records; e.g., in William Painell's conformation charter to the nuns of Gokewell (The Well of the Cuckoo) executed within a century of the Conquest, mention is made of "unum molendinum quod fuit Rodberti filii presbiteri" (*Line. Arch. Soc. Rep.*, 1854, p. 102). The decrees of provincial councils show that priestly concubinage was in practice down to the period of the Reformation. The issue of such unions must have been sufficiently numerous to attract attention, for we find

in 1281 the constitutions of Archbishop Peckham providing that priests' children should not succeed to their father's benefices, "absque dispensatione apostolica" (Wilkins, *Conc.* ii. 60). Strange things are told of dispensations, yet some will hardly believe Rycharde Layton, when he says of Jenyn, the last Prior of Maiden Bradley in Wiltshire, that, "The pope, consideryng his fragilitie, gave him licens to kepe an hore, and [that he] hath goode wrytyng *sub plumbo* to discharge his conscience" (*Letters on Suppression of Monast.*, Camd. Soc., p. 58). The tale is not incredible, but it comes from one whose words have slender authority. If the story be true, it speaks ill for the persons who were then ruling in matters spiritual, for Jenyn, after the suppression of his house, became rector of Shipton Moyne, co. Gloucester.

l. 31. *Dronkelec*, Dronkelewe. Drunkenness. A MS. of the 15th cent. (Add. 12,195) bids folk take care that a nurse "be wysse and well a - vyssyd, and þat sche lof þe chylde, and þat sche be not *dronkeleche*." — *Prompt. Par.* i. 133. A piece of advice which is, I am informed, not entirely unneeded in these days. As to the termination *lac*, see Cockayne's *Seinte Marherete*, 101.

l. 43. *Pyked schone* came into use in the reign of William Rufus. It is said that the world owes this silly fashion to the ingenuity of Fulk, Earl of Anjou, who had deformed feet, and sought by this strange device to hide the defect from view. The pikes were sometimes made like the tails of scorpions, at others twisted into the form of a ram's horn. At a later period these long-toed boots were called *cracowes* from the belief that they were originally imported from Cracow. In Mr. C. R. Smith's collection of London Antiquities, now in the British Museum, are some shoes of this sort of the era of Edward IV.; the toes are six inches long and stuffed with moss. A long-toed patten was introduced for the use of persons who delighted in these fantastic habiliments. I presume this is alluded to in the *Detecta quadam in visitat. Eccl. Cath. Ebor.*, A.D. 1390, where it is stated that "Omnes ministri Ecclesiæ pro majori parte, utuntur in Ecclesia et in processione *patens et clogges* contra honestatem Ecclesiæ et antiquam consuetudinem et ordinacionem capituli." — *Surtees Soc.* 35, p. 243. The use of shoes of this sort was prohibited to the clergy by many local councils. See Du Frene, *Gloss. sub voc. Pigaciæ et Rostra*. Constitutions of London, A.D. 1342, in Wilkin's *Conc.* ii. 703. Fairholt's *Satirical Songs on Costume*, 43. Hewitt's *Ancient Armour*, i. 136.

l. 48. *Baselard*. A short sword worn by civilians in the fourteenth and fifteenth centuries. It is frequently shown on monumental effigies. A brass at King's Sombourne, co. Hants., where one is represented, is engraved in Hewitt's *Ancient Armour and Weapons*, ii. 251. — *Gent. Mag.* 1858, ii. 559. The Baselard was of two kinds—straight and curved. It was one of the former kind that Sir William Walworth presented to the Fishmongers' Company. The hooked or curved

baselard was an Eastern weapon (*Prompt. Par.* i. 25). Capgrave tells us that Edmond Ironside was "slayn be the counceyl of Edrede, the duke; for he mad his son for to hide him undir a sege, where the King shuld voide, and sodeynly with a scharp *basulard* he smet the Kyng among the boweles."—*Chron.*, 125. By Statute 12, Richard II. c. vi. it was provided that, "null servant de husbandrie ou laborer ne servant de artificer ne de vituiller ne porte desore enavant *baslard*, dagger, nespee sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.

"Bucklers brode, & swerdes long,  
Baudrike, with *baselardes* kene,  
Soch toles about her necke they hong:  
With Antichrist soche priestes been."

*Plowman's Tale*, part 3.

That ordinances against the clergy wearing secular arms were not needless, is evident from many incidental notices in our records. On the 5th October, 1509, the Jury of the Manor of Kirton in Lindsey presented that "Hugo Colynson capellanus vi & armis [*fecit*] *affraiam* super *Willielmo* ffreman & violenter extraxit sanguinem contra pacem domini regis." On the 22nd February, 1515, the same body, "*dicunt quod Willielmus* Brown Clericus parochialis de Kytton vi & armis *fecit affraiam* super *Willielmo* Wilkynson de Wadyngham" (*Rot. Cur.*). A satirical song of the early part of the 15th century, beginning—

"Prenegard, prenegard, thus bere I myn *baselard*,"

is printed in Fairholt's *Satirical Songs on Costume*, Percy Soc., p. 50.

l. 48. *Bawdryke*. Lat. *Baldrellus*, *Baldringus* *Baltheus*. French, *Baudrier*. A girdle or belt of any sort. It is used here for the sword-belt, probably for one of that kind that hangs over the right shoulder, and passes transversely across back and breast.

"Then þay schewed hym þe schelde, þat was of schyr goules,  
Wyth þe pentangel de-paynt of pure golde hewe;  
He brayde; hit by þe *baude-ryk*, a-boute þe hals kestes  
þat bisemed þe segge semlyly fayre."

*Sir Gawayne and the Green Knight*, p. 20, l. 621.

The *Baudrick* or *Baldryck* of a church bell was the whitelather thong, by which the clapper was suspended from the eye or staple in the crown of the bell. The word is of constant occurrence in old church-wardens' accounts.

[1428] *Soluti Thomæ Basse pro j baudryk vjd.*

*Ch. Acc. St. Mary, Stamford*, Cotton MS. Vesp. A. 24, f. 3, b.

[1498] "Payd to John Clarke for makyng of a *bawdre* to ye bell, 1*d.*"

[1502] "Payd to John Dalbe for *bawdre* makyng to þe belles, *vid.*"

*Ch. Acc., Leverton, Co. Linc.*, MS. fol. 6, 8.

[15..] "Paid for makyng of a belle *batrey* and mending, *vij d.*"

[1535] "Payd to roger codder for iij *bautres* making *vid.*"

*Ch. Acc., Kirton in Lindsey*, MS. p. 14, 19.

l. 49. For illustrations of the history of the clerical tonsure consult Bingham, *Antiq. Christ. Church*, b. vj. c. iv. Rock, *Ch. of our Fathers*, v. i. p. 185. Lyndwood, *Provinciale*, lib. i. tit. 14, p. 69. Beda, *Ecol. Hist.* lib. v. c. xxi. Beyerlinck, *Magnum Theatrum Vitæ Humanæ*, sub voc. *Tonsura*. Martene, *De Antiq. Ecol. Rit.* (Venetiis, 1783), vol. ii. p. 14; vol. iii. p. 284, 293, 300, 335; vol. iv. p. 113, 174, 238, 274.

P. 3, l. 59. *Schrewe*s. In the older English this word stands for enemies, wretches, or evil-disposed persons of either sex.

“ þe Cristene men leyde euere on, & slowe euere to grounde,  
Al clene þe *ssrewen* were ouercome in a stounde.”

“ He adde endyng, as he wurþe was, & such yt ys to be a *ssrewe*.”  
*Rob. Glouc.* 407, 419.

“ Such qualité nath noman to beo lechour other *schrewe*.”  
*Pop. Treatises on Science*, p. 133.

l. 82. *Hosole*, to administer the holy communion, A.S. *Husl*, an offering, an oblation, and hence the host, as the highest of all offerings. To housel was the ordinary name for the act of giving the communion until the period of the Reformation. From the earliest times, as far as we know, in this country the altar breads were in the form of wafers—thin and round cakes stamped with some sacred device or monogram. That they differed from the coarse household bread of the people is indicated by the fact that the sons of Sabert (Sæberht), the Christian king of the East Saxons, *circa* 604, who had remained out of the Christian fold, when they asked Bishop Melitus, after their father's death, why he would not give them the eucharist of which he had been accustomed to partake, said, as we have their words reported to us in Latin, “quare non et nobis porrigis panem nitidum, quem et patri nostro dabas.”—Beda, *Hist. Ecol.* lib. ii. c. 5.—These altar breads were frequently called *obleys*. Lat. *oblata*. It is believed that they were usually made by nuns, or anchoresses. It was so certainly in the ninth century in France. There is a tale told in a contemporary life of St. Wandragesilius, Abbot of Fontenelle, a Benedictine monastery on the Seine, near Rouen, of a certain nun who went to the fire for the purpose of baking this bread, holding in her hand the iron stamps for the purpose. “Accessit ad ignem, ferroque quo imprimendæ ac decoquendæ erant oblatae, arrepto, mox nervi manus ejus dexteræ contracti sunt, ac oblatorium quod sponte susceperat, invita, vi agente divina retinuit.”—*Acta Sanct. Julii*, t. v. p. 290, n. 53. As quoted in Rock, *Ch. of our Fathers*, v. i. p. 152.

The altar breads were of two kinds. The larger, called singing-bread, were used for the sacrifice; the smaller, called houseling-bread, were used for the communion of the people. They were sometimes kept for sale by country shopkeepers (*Gent. Mag.* 1864, pt. ii.

p. 502). There is preserved in the *Rotuli Parliamentorum*, 1472-3, a curious petition from Johanna Glyn, widow of John Glyn, of Morvale, in the county of Cornwall, gentleman, in which she complains of the bad treatment her late husband had received from the hands of certain rioters. Among other things she says, "The said Riottours, the same day and place toke the said John Glyn and hym ymprisoned, and in the Castell, in prisone hym kept by the space of v oures, and more, so that noon of his frendes myght come where he was to releve hym with drynk, or staunche his bloode, to th'entent that he shuld have bled to deth, except they suffered a Preste to come to shryve and *howsell* hym."—Vol. vj. p. 35.

In the *Privy Purse expences of Henry viij.* are several entries similar to the following, the interpretation of which has been held to present a difficulty:—"Item the x daye [of April, 1530] paied to maister Weston by way of the kinges rewarde ayenst easter, *xxs.*" "Item the same daye, paied by lyke rewarde to the two guilliams and phillippes boye for ther *howsell*, *xs.* a pece, *xxxs.*"—p. 38, cf. 40, 41, 330. There can be no doubt that the meaning is, that the king presented to the persons named *xs.* for them to give as an offering at their Easter communion.

The little bell, which it was the practice to ring before the holy eucharist when the priest took it to the sick, was called a *howslinge* bell. See Peacock's *Eng. Church Furniture*, p. 86. Housel-sippings was the unconsecrated wine which was given at certain times to the lay folk out of the chalice. Bishop John Bale says, "They will pay no more money for the *housel*-sippings, bottom blessings, nor for seyst me and seyst me not above the head and under of their chalices."—*Image of both Churches*, edit. 1849, p. 526.

A *houseling-towel* or *houseling-cloth* was the linen sheet used when the holy communion was received for the purpose of hindering particles thereof from falling on the ground. "A *howslyng* tewell, off dyaper, with blew melyngs atte the ende, goode."—*Ch. Goods, St. Dunstan's Canterbury. Gent. Mag.*, 1837, pt. 2, p. 570. A cloth of this kind was employed at royal coronations until recent times. That of William IV. was the first where it was disused.—Maskell, *Mon. Rit.* iii. 834.

l. 87. Midwives were licensed by the bishop of the diocese. These licences continued to be issued till long after the Reformation. The form may be seen in Strype's *Annals*, vol. i. p. 242. In Grindal's *Articles to be enquired into in the Province of Canterbury*, A.D. 1576, the fifty-eighth question is, "Whether there be any among you that use sorcery, or witchcraft, or that be suspected of the same, and whether any use any charmes or unlawful prayers, or invocations in Latin or otherwise, and, namely, midwives in the time of woman's travail of child, and whether any do resort to any such help or counsel, and what be their names."—Grindal's *Remains*, p. 174.

In Bale's *Comedye concerninge thre Lawes*, 1528, sig. B. iii. b., as



quoted in Brande's *Pop. Antiq.*, 1813, v. ii. p. 5, we have a notice of some of the superstitious doings of midwives.

“ Yea, but now yeh am a she,  
And a good mydwyfe perde,  
Yonge chylde can I charme,  
With whysperynges and whysshynghes,  
With crossynges and with kyssynges,  
With blasynghes and with blessynges,  
That spretes do them no harm.”

Midwives sometimes murdered children for purposes of magic. Sprenger, in his *Malleus Malificarum*, v. 2, as quoted in Beyerlinck, *Mag. Theat. Vitæ Humanæ*, v. vij. p. 784, b., tells us of the burning of two women of this class, “quia earum vna quadraginta altera innumerabiles pueros recens in lucem editos necavissent, inditis clam in eorum capita grandibus aciculis.”

P. 4, l. 95. De baptismo infantium, quos mater in partu laborans, in lucem emittere non valet, ita definiunt antiqua Statuta Synodalia Ecclesiæ Nemausiensis [Nismes] . . . . Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emiseric, et in tanto periculo infans positus nasci nequiverit, infundant aliqua de obstetricibus aquam super caput infantis dicens, ‘Ego baptizo te in nomine Patris,’ etc., et erit baptizatus. His concinunt Statuta Synodalia ecclesiæ Biterrensis a Guillelmo episcopo anno 1342 edita . . . . ab hac sententia non nihil deflectunt Statuta antiqua ecclesiæ Ruthensis. Sic enim habent capite sexto: Si vero, muliere in partu laborante infans extra ventrem matris caput tantum emiseric, et in tanto periculo infans positus commode haberi nequiverit, infundet aliquis vel aliqua de astantibus aquam super caput infantis, dicens: ‘Creatura Dei, ego te baptizo in nomine Patris, & Filii, & Spiritus sancti.’ Et erit baptizatus.”—Martene, *De Antiq. Eccl. Rit.* i. 58, 59, where much more relating to this subject may be seen.

In the consistorial acts of the Diocese of Rochester, the following document relative to the baptism of a child during birth is preserved. I quote from the *Gentleman's Mag.* 1785, pt. ii. p. 939.

“1523, Oct. 14. Elizabeth Gaynsford obstetrix examinata dicit in vim juramenti sui sub hac formâ verborum. I, the aforesaid Elizabeth, seeing the childe of Thomas Everycy, late born in jeopardy of life, by the authorite of my office, then beyng midwife, dyd christen the same childe under this manner, In the name of the Fader, the Son, and the Holy Ghost, I christen thee, Denys, iffundendam meram aquam super caput infantuli. Interrogata erat, Whether the childe was born and deliverd from the wyfe of the said Thomas? Whereto she answereth and saith, that the childe was not born, for she saw nothyng of the childe but the hedde; and for the perell the childe was in, and in that tyme of nede, she christened [it] as is aforesaid, and cast water with her hand on the childes hedde. After which so done, the childe was



born, and was had to the churche, where the Priest gave to it that chrystynden that lakkyd, and the childe is yet alyf."

l. 116. In cases of necessity it was permitted to baptize in a wooden vessel, which was to be burned when the ceremony was over, to prevent its being used for secular purposes hereafter.—Martene, *De Antiq. Eccl. Rit.* i. 5.

l. 120. *Nuye*, Annoy, trouble. Old Fr. *Anoi* from Lat. *Odium*.

"And a ryche man hyt *noyef* ofty n tyde  
Pat a pore man hat oghte besyde."

*Rob. of Brunne, Handlyng Synne*, p. 187, l. 5981.

P. 5, l. 133. *On rowe*, in order. A.S. *Rawa*.

"He rehersed be *rowe* the rite of Edgare."

Capgrave, *Chron.* 172.

The gild of St. Mary of Boston had, in 1534, a corporal, which was in part made of "*rawed* satten of brigges," i.e. Bruges satin made in rows or stripes. The editor's *Church Furniture*, p. 205. Lincolnshire people still speak of Turnip *raws*.

l. 143. Fonts were usually only blessed at Easter and Whitsuntide. When the service of blessing was performed they were vested in a linen cloth.—Martene, *De Antiq. Eccl. Rit.* iii. 150. Maskell, *Mon. Rit.* i. 13, where the service may be found.

l. 153. See exhortation in the Salisbury *Ordo ad faciendum Catechumenum*.—Maskell, *Mon. Rit.* i. 14. On the font at Bradley, co. Lincoln, is inscribed, "*Ʒater noster abe maria and criede lereu ge chuld yt es nede*." The inscription is coeval with the font, i.e. circa A.D. 1500.

l. 153. "*Inhibemus sub poena excommunicationis, ne aliquae mulieres vel uxores parvulos suos in lectulis suis secum collocari permittant, antequam ætatis suæ tertium annum impleverint. Quod statutum ad minus semel in anno singulis sacerdotibus volumus promulgari.*"—*Constitutiones synodales Sodorenses*, A.D. 1291. Cap. xiv. in Wilkins' *Conc.* ii. 177.

P. 7, l. 203. "*Debet enim sacerdos banna in facie ecclesiæ infra missarum solemnia cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis. Rubric in Ordo ad faciendum Sponsalia.*"—Maskell, *Mon. Rit.* i. 44. In Lincolnshire the *banns* of marriage are called 'spurrings,' i.e. askings, from *Spere*, to enquire; A.S. *Spyrrian*, to track; Dutch, *Speuren*; Germ. *Spuren*.

In the ancient office the earlier part of the rite took place "*ante ostium ecclesiæ, coram Deo sacerdote et populo.*"

"Husbonds at chirche dore have I had fue,  
For I so often haue I-wedded be."

Chaucer, *Wife of Bath, Prolog.*

Martene has published from an ancient manual of the diocese of

Rheims the following verses, to aid in calling to mind the different hindrances to wedlock :

“Error, conditio, votum, cognatio, crimen,  
Cultus, disparitas, ordo, ligamen, honestas,  
Si sis affinis, sique coiere nequis.”

*De Antiq. Eccl. Rit.* ii. 137.

P. 8, l. 241. It was in the Middle Ages, as at present, a matter of obligation for all Catholics to receive the holy communion at Easter-tide.

l. 247. *Ded*, death, a common provincialism. A Lincolnshire woman told the editor that she “would rather be nibbled to *dead* with ducks than live with Miss—; she is always a nattering.”

l. 252. After communion it was the custom for the laity to drink unconsecrated wine, to assist them in swallowing the eucharistic wafer. The purchase of wine for this use sometimes appears in old accounts, and has led to the mistaken notion that it was a common practice in those days to give the communion in both kinds. The following passage from the account rolls of Coldingham is peculiarly liable to this misconception. 1364. “In vino empto per annum pro celebracione et pro comunione parochianorum ad Pascham xv<sup>s</sup>. id.”—p. xlv, as quoted in Rock’s *Ch. of our Fathers*, iii. pt. 2, p. 170. In the constitutions of Archbishop Peckham, promulgated in 1281, this practice is described in words, of which the text is a simple translation. “Doccant [sacerdotes] etiam eosdem illud, quod ipsi eisdem temporibus in calice propinatur, sacramentum non esse, sed vinum purum eis hauriendum, traditum, ut facilius sacrum corpus glutiant quod perceperunt.”—Wilkins, *Conc.* ii. 52. It was ordained by the Synod of Exeter, A.D. 1287, that there should be in every church as well as the chalice employed in saying mass, a cup of silver or tin to be used when communion was given to the sick. In this cup the priest washed his fingers, and the sick man, after he had communicated, drank the water.—*Ibid.* ii. 139. The “device for the coronation of King Henry vij.” published among the Rutland Papers (Camd. Soc.), p. 22, shows that he and his queen partook of a chalice of this kind at that high ceremony.

P. 9, l. 260. *Sad*, gravely. “He [Maurice, Lord Berkeley, born 1457] was called by writ to the state of a Baron, and recommended to provide a *sadd* gentlewoman in Court to wait upon my lady.”—Forbroke’s *Smith’s Lives of the Berkeleys*, 175.

“But ye . . . vse . . . to loke so *sadly* whan ye mene merely yt many times men dowbte whyther ye speke in Sporte whan ye mene good earnest.”—*Sir Th. More, Workes*, 1557, p. 127 b.

l. 267. *Bordes*, Jests, games; Fr. *Bourde*; Dutch, *Boerde*; Lat. *Burdare*, to jest.

“And y shal telle as y kan,  
A *bourde* of an holy man.”

*R. of Brunne, Handlyng Synne*, p. 287, l. 9260.

"We have so mocked him with his gospel that we shall find it is no *bourding* with him."—*John Bradford's Works*, v. i. p. 38.

"*Bourd* not wi' bawtie."—Scottish proverb, Ramsay's *Reminiscences of Scottish Life*, ii. edit. 139.

"The sooth *bourd* is nae *bourd*."—Scottish proverb, *Redgauntlet*, ch. xi.

1. 270. We have evidence here that at the time this poem was written, it was not a common thing for people to sit on benches in church. Nearly all the pre-Reformation church seats in existence in this country are of the late Perpendicular era. Pews were, however, in common use before the Reformation. Sir Thomas More frequently makes mention of them in such a manner as to show that they were no novelties to him. He tells us "how men fell at varyance for kissing of the pax, or goyng before in procession, or setting of their wiues pewes in the church." We may surmise from this that pews were sometimes restricted to women. A pew seems, from the following story, to have been the eminence upon which offenders did public penance. "These witnes in dede will not lye; As the pore man sayd by the priest, if I may be homely to tell you a mery tale by the way. A mery tale, quod I, commith neuer amyse to me. The pore man, quod he, had founde y<sup>e</sup> priest ouer famyliar with his wife, and bycause he spake of it a-brode and coulede not proue it, the priest sued him before y<sup>e</sup> bishoppes offyciall for dyffamatyon where the pore man, vpon paine of cursynge, was commaunded that in his paryshe chyrche, he should upon y<sup>e</sup> sondaye, at high masse time stande vp & sai, 'mouth, thou lvest.' Wherupon for fulfilling of hys penance, vp was the pore soule set in a pew, that y<sup>e</sup> peple might wonder on him and hyre what he sayd. And there all a-lowed (whan he had rehersyd what he had reportyd by the priest) than he sett hes handys on his mouth and said, 'mouth! mouth, thou lvest.' And by and by therupon he set his hand vpon both his eyen & sayd, 'but eyen, eyen,' quod he, 'by y<sup>e</sup> mass ye lie not a whitte.'"—pp. 88, c. 127, d.

1. 272. In Durham *sitting on the knees* is an expression still used for kneeling.

1. 273. *Flat* = Floor.

"A hep of girles sittende aboute the *flat*."

Wright's *Political Songs*, Camd. Soc. p. 337.

The floors of the houses in Edinburgh, where each floor is the home of a separate family, are called *flats*. Houses containing only one family as occupants are known as "houses within themselves." See Scott's *Guy Mannering*, xxxvi. The warp on each side of the River Trent, that is, submerged by the tide, is called The Trent *Flat*. On the Lincolnshire coast, the low land on the shore is often named the *Flat*, as Sand Hall *Flat*, near Tetney Haven, and Friskney *Flat*.

1. 280. *Blesse*. That is, make the sign of the cross. This act is still called blessing one's-self by Catholics.

"The Apostles and Fathers of the Primitive Church blessed themselves with the sign of the cross."—John Marshall, as quoted by Fulke. Fulke's Works (Parker Soc.), ii. 171.

"Blest themselves with both hands" is Sir Thomas Urquhart's version of "se signoient, de toutes mains."—Rabelais, *Gargantua*, b. 1, c. xxxv.

l. 281. The versicle said immediately before the Gospel, in the Ancient English as in the Roman Mass, is, *Gloria tibi, Domine*.

l. 284. The sanctus sance or sauce bell was a small bell usually hung outside the church in a little hutch or cote on the east gable of the nave. This was rung at the elevation of the host in the parish mass, to warn all those who were not present at the service to join their hearts with the devotions of the worshippers. The sacring bell was a smaller bell of this kind, to be rung at other masses. It was sometimes hung in the rood loft; more commonly it was, as it is at present in Roman Catholic churches, merely a handbell. Handbells and sacring bells were among the things ordered to "be utterly defaced, rent, and abolished," in 1576.—Grindal's *Remains*, p. 159. They were mostly destroyed in Lincolnshire in or before A.D. 1566. See editor's *Church Furniture*, passim.

P. 10, l. 309. "Cum autem ad infirmum eucharistia deportatur, ita decenter se habeant portatores, superpelliciiis saltem induti, cum campanella, lumine præcedente, nisi vel aëris intemperies obstet vel loci remotio; ut per hoc devotio fidelium augeatur, qui Salvatorem suum tenentur in via, luto non obstante, flexis genibus adorare, ad quod sunt per sacerdotes suos attentius commonendi."—W. de Cantilupe, *Constit.* A.D. 1240. In Wilkins' *Conc.* i. 667.

l. 315. After long search I have failed to find any passage similar to this in the writings of Augustinus. I am informed by two persons, who have made the writings of this saint an object of especial study, that no such statements occur in them.

P. 11, l. 330. *Seyntwary*, churchyard. The name of sanctuary is now given to that part of the choir or chancel of a church where the altar stands. In mediæval documents belonging to this country, *Sanctuarium* and its equivalents in English almost always mean churchyard. "Ecclesiarum Sanctuaria, quæ populariter coemeteria nominantur."—*Stat. Cicest.* in Wilkins' *Conc.* ii. 183. *Chirch hay*, churchyard. A.S. *Cyrce*, church, *Heg*, hay, grass, or *Hege*, a hedge, or fence.

l. 332. Games and secular business were forbidden in churchyards by the Synod of Exeter, A.D. 1287. Wilkins, *Conc.* ii. 140. By 12 Ric. II. c. vi. servants were ordered to amuse themselves with bows and arrows on Sundays, and to give up foot-ball, quoits, casting the stone, 'keyles,' and other such inopportune games. In consequence of this statute the jury of the manor of Kirton in Lindsey, 4th April, 1 Henry VIII., made a presentment that "Willielmus Welton se male gessit in ludendo ad pilam pedalem et alia joca illicita."—*Rot. Cur.*

l. 332, note. *Stoil ball*, stool-ball. This game is still played in Sussex. There is a description of it in *Notes and Queries*, iii. s. xi. 457.

l. 338. The holding of fairs and markets in churchyards was made illegal by statute in 1285.—*Stat. Winhest.* 13 *Edw.* I. c. vj. The practice, however, of using churches and churchyards for secular purposes continued to be common. Edward I. received the oaths of the competitors for the Crown of Scotland in Norham Church. In 1326 the tythe corn of Fenham, Fenwick, and Beele was collected in the chapel at Fenham, and at about the same period, when the monks of Holy Island found their grange would hold no more, they converted the chapel attached to their manse into a temporary tythe barn.—Raine's *North Durham*, 82, 263. Law Courts were held, books sold, and children taught in the porch of St. Peter's, Sandwich.—Boys' *Hist. Sandw.* 365. A manor court, called Temple court, was held in the church of St. Mary, and St. John Baptist, Dunwich, annually on the feast of All Souls.—Gardner's *Dunwich*, 54. Wool was stored in one of the churches at Southampton.—J. T. Rogers, *Hist. of Agriculture*, i. 32; ii. 611; and a lawsuit settled in St. Peter's Church, Bristol.—Fosbroke's *Smith's Lives of the Berkeleys*, 92. In 1519 Pedlars were accustomed, on feast days, to sell their wares in the church porch of Ricall, co. York.—*Surtees Soc.* 35, p. 271.

l. 338. *Chost.* A.S. *Ceást*, strife.

"& mad till him feaute, withouten any *chest*,  
& cleymed him for þer chefe of West & of Est."

*Langtoft Chron.* 19.

l. 353. Old Norse, *Naut*, an ox. A.S. *Nyten*, an animal, from *nitan* (*ne witan*), not to know. Scotch, *Nolt*.

P. 12, l. 358. *Fonne*, a fool. *Fond* = foolish is a Lincolnshire provincialism.

l. 360. *Telyng* means, as I conceive, rhythmical couplets or verses intended to charm away evil or cause good luck.

l. 366. *Gart*, third pers. sing. of *Gare*, to cause. O.N. *göra*, *gera*. A.S. *Gearwian*. Mod. Scotch, *Gar*.

"My precios perle dot; me gret pyne,  
What serue; tresor, bot gare; men grete."

*Allit. Poems*, E.E.T.S., p. 11, l. 330.

The following inscription wrought in stained glass once decorated a window in the church of Blyton, co. Line.:

"Þrie; for ge gild of Corpus Xpi quilk is window garte mak."

*Harl. MS.* 6829, f. 198.

A mediæval bell still hangs in the church tower of Alkborough, a little Lincolnshire village near the point where the Trent falls into the Humber, on which is inscribed + Iesu : for : ge : modir : sake : sake : al : the : sables : that : me : gart : make : amen.

l. 368. The following charm is worth reprinting here, as it occurs in a book where no one would think of looking for it. Hooper, the



Reformer, says that he knew a poor man who had it in his possession, vainly hoping that it could heal all diseases.

+ Iesus + Iob + habuit + hermes + Iob + patitur + hermes + in + nomine + Patris + et + Filii + et + Spiritus Sancti + amen + Iama + zabacthani +.—*Early Writings*, Parker Soc. 328.

l. 372. *Okere*. usury. A.S. *Edcan*, to augment. Old Norse, *Okr*. Goth. *Aukan*. Usury has been a subject for much angry and protracted discussion. See Lecky's *Hist. Rationalism*, j. *passim*. The *Catechism of the Council of Trent* says, "Whatever is received above the principal, be it money, or anything else that may be purchased by money, is usury."—Pt. iij. chap. viij. quest xj., Donovan's *Transl.* Grindal's *Injunctions* of 1571 class usurers with "adulterers, fornicators, incestuous persons," and other like notorious criminals. They define usurers to be "all those who lend money, corn, ware, or other thing, and receive gain therefore over and above that which is lent."—*Remains*, 143. The imaginative literature of former times contains many stories of the unhappy fate of usurers. See for a copious collection of them, Beyerlinck, *Mag. Theat. Vitæ Humanæ*, v. vij. p. 1064.

In 1644 the churchwardens of Kirton in Lindsey put out money at eight per cent.; they note among their receipts, "William Kent, gentleman, for 5 li vpon a bond 8s."—*Church Accounts*, MS. 197.

P. 13, l. 394. *Blyue*, quickly.

"Heo hadde þe maistry of þe feld, þe Romaynes flow *blyue*."

*Rob. Glouc.* p. 50 n.

"The kyng issued fro his navee *blīue*."

*Romans of Partenay*, p. 195, l. 5673.

l. 411. *Steuene*, voice. A.S. *Stefen*.

"Whan Litle John heard his master speake,  
Well knew he it was his *steven*."

*Robin Hood and Guy of Gisb.* l. 210.

l. 419. *Gult*, trespass, guilt.

"Forþif us our *gultes*, also we forþifet oure *gultare*."

*Maskell, Mon. Rit.* ij. 238.

l. 420. *Fondyngge*. A.S. *Fandian*, to try.

"Leod us in tol na *fandinge*."

MS. *Cot. Cleop.* B. vj. f. 201 in *Maskell, Mon. Rit.* ij. 238.

"Lat us nouȝt be *fonded* in sinne."

MS. *Bibl. Reg.* 5 c. v. as above, ij. 239.

P. 14, l. 422. The "Hail Mary," as at present used by Roman Catholics, was unknown in mediæval England. I believe the Sarum Breviary of 1531 is the earliest authority for the modern form. The Salisbury Primer of 1556 breaks off at the same point as the prayer in the text. Dr. Rock gives a most interesting dissertation on this prayer in his *Church of our Fathers*, iii. pt. i. p. 315.



P. 14, l. 426. In the 76th Catalogue of Albert Sutton, 8, Deansgate, Manchester, is the following entry:—"364 Lancashire.—White (John, Minister of God's Word at Eccles). The Way to the True Church, etc.; thick folio, calf, £1 1s. 1624. In the preface occurs the following bit of Lancashire folklore, which the author has labelled in the margin, 'The maner how the vulgar sort of people say their praiers':—

## THE LITTLE CREED.

Little creed can I need,  
Kneel before our Ladies knee:  
Candles light, candles burne,

Our Lady prayed to her deare Sonne  
That we might all to heaven come,  
Little creed, Amen.

There are many other curious prayers, some in the Lancashire dialect. This copy contains 'The Orthodox Faith and way to the Church,' by Francis White, elder brother to Doctor John White."

P. 16, l. 499. *Dele*, Part. A.S. *Dæl*, Part. Sansc. *Dal*, to split; hence, *Deal* and *Dole*, to distribute. *Deal*, a plank or separated piece of wood. *Deal*, at cards. *Dole*, money, food, or raiment given by way of alms; to *Deal* in the way of traffic or merchandize, and, as I think, *Dale* and *Dell*, a valley. Before the enclosures in Lincolnshire the word *Dale* was frequently used to describe the shares of land which the freeholders and copyholders had in the open fields; this word was constantly employed when the portions of land were in such positions that they could not in any way be considered as valleys, e.g., Dimmore dale, Bachester dale, Northorpe gato dale, Black moulde dale, Baytinge cross dale, Dale extra borialem de slump cross, Beacon dale, Mount dale, and 2 dales iuxta molendinum, in the parish of Kirton in Lindsey.—Norden and Thorpe's Survey of Kirton Soke, *MS. Pub. Lib. Cantab.* Ff. 4, 30. fol. 7.

"So þat þe meste *del* of hey men þat in Eng lond beþ  
Beþ ycome of þe Normans."

*Rob. Glouc.* 368.

"His mayster loved hym so welle,  
He fette hym gold every *delle*."

*Child of Bristow, Retrospect.* Feb. 1854, p. 204.

"*Deal* on, *deal* on, my merry men, all  
*Deal* on your cake and your wine,  
For whatever is *dealt* at her funeral day,  
Shall be *dealt* to-morrow at mine."

*Marg. and Will., Percy Reliques.*

"He turn'd his face unto the wa'  
And death was with him *dealan*,  
Adiew! adiew! my dear friends a'  
Be kind to Barbara Allan."

*Sir John Grehene and Barbara Allan, Percy's Reliques.*

P. 18, l. 582. The holy oils used in the Catholic Church were of three kinds—*oleum sanctum*, *oleum chrismatis*, et *oleum infirmorum*. With the *oleum sanctum*, the creme of the text, the child was anointed on the breast and between the shoulders, during the introductory part of the baptismal service, ere it was plunged in the font or sprinkled with water. When the baptism proper was over it was anointed on the head in the form of a cross with *oleum chrismatis* or creme. The *oleum infirmorum*, or sick men's oil, was the oil used in the service of extreme unction. The oil used for this purpose was made from olives. With the chrism was mingled sweet smelling balsam. The consecration took place on Holy Thursday.—Maskell, *Mon. Rit.* i. 22. Rock, *Ch. of our Fathers*, iij. pt. ij. p. 79. The three little bottles in which these oils were preserved were kept in a box called a chrismatory. This little chest was usually oblong in form, with a crested lid, somewhat like the Noah's Arks children are wont to play with. It was often called an oynting-box, oil-box, or creme-box.

P. 19, l. 585. *Ore*, grace, mercy. Old Norse, *eira*.

“Cryde hym mylee & ore.”

*Rob. Glouc.* 381.

P. 20, l. 651. *ʒerne*, earnestly. A.S. *Georne*.

“He bed him *ʒerne* vor to a bide.”

*Rob. Glouc.* 487.

P. 21, l. 654. The sacrament of confirmation can, in ordinary cases, be administered by a bishop only. In some instances this power has been delegated to a priest. At these times the oil has been blessed by one of the episcopal order.

l. 660. *Stoke*. A.S. *Stoc*, a stake, from *stingan*, to thrust in, to prick, to sting. Dut. and Ger. *Stock*. Fr. *Estoc*. Ital. *Stocco*. Lat. *Truncus*. Hence, *Holy-Water-Stock*, the pillar or post on which the holy-water vessel was fixed. The *Stocks*, an instrument of correction. *Stocks*, the frame on which a ship is built. *Stocks*, public monies. *Stock*, a race or family. *Stock*, the store or fixed things on a farm. *Stock*, the stiff bandage round the neck. To *stock*, a North Country word for to bar or bolt a door. *Stock-Lock*, a lock fixed upon a door. *Stock*, the handle of any thing. *Stook*, twelve sheaves of corn *stuck* upright, their upper ends inclining towards each other like a high-pitched roof. *Stock-Dove*, the dove that lives in trees. *Stoothes*, thin spars of wood used in house building. *Stoccade*, a fence of stakes. *Stock*, a gilliflower, so called, says Skinner, “quia tum radix tum caulis instar ligni solida et dura sunt.” *Stoker*, a man who sticks, i.e. pushes, pokes, or stirs the fire. *Stockfish*, so called “quia durus est instar *Stocci*, i.e. Trunci seu Caudicis,” or because it is so hard that it requires beating with a stick to make it fit for eating. *Stocken*, a Lincolnshire word, signifying stopped in growth, choked with food

or filled with water, as a sponge; and the family names of *Stock*, *Stocks*, and *Stookes*.

"A hallie water *stocke* of stone at the church dore with a sprinkle of a stick."—1566. *Ch. Goods Destroyed at Gretford*. Peacock's *Ch. Furniture*, 91.

[1579] "Payd to James battman xijs. ixd., by the collectors, for the poore, wich was layd owt of the common *stook* befor for Goulde's childe."—*Kirton in Lindsey Ch. Accts.* p. 71.

[1419] "In xxiiij. paribus ligaturarum ferri cum uncis et V *stokloks* ab eodem emptis, 10s. 4d."—*Fabric Rolls of York Minster*, 38.

[1519] "Oftyn tymes the dure is *stokked*, and we parsons & vicars cannot get brede, wyne, nor water."—*Ibid.* 268.

[1641] "Those that binde and *stooke* are likewise to have 8d. a day, for bindinge and *stookinge* of winter corne is a man's labour."—Best's *Farming Book*, 43.

[1552-3] "For settinge in ij. *stoths* and mending the wall of the receiver's chalmere over the stare."—Howden Roll, 5-6 Edward VI. Quoted in *Fabric Rolls of York Minster*, 355.

P. 21, l. 663. The person confirmed was anointed with chrism, in the form of a cross; afterwards, out of reverence for the chrism, the forehead was bandaged with a white linen band. The *Ordo Romanus* provides that this ligature should be worn for seven days. This was supposed to shadow forth the seven-fold gifts of the Holy Ghost, conferred by the rite; "Spiritus sapientiae et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiae et pietatis et Spiritus timoris Domini." The length of time these fillets were retained varied in different places. The Council of Worcester, A.D. 1240, provided that they should be worn but three days. This is stated to have been in honour of the Trinity. They were to be removed in church by the priest, who was instructed to wash the foreheads of the confirmed, and to pour the water into the font. The bandages were usually ordered to be burnt. In some cases, however, it seems that they were reserved to be used as napkins for the priest to wipe his hands upon after using the holy oils. "Vero ad humanos usus nullatenus transferatur, sed comburatur, vel in usus muridos ecclesiae deputetur." This passage is glossed, "Forte ad abstergendas manus post sacrorum oleorum contrectationem."—Martene, *De Antiq. Eccl. Rit.* i. 92; iv. 417.

P. 23, l. 733. *Flotteror*, a ship-man, a sailor. A.S. *Flota*, a ship; *Flot-here*, a body of seamen; *Flot-mann*, a sailor. Low. Ger. *Flote*, a raft. Fr. *Flotte*, a fleet. *Flotson* or *Flotsam* "is when a ship is drowned or otherwise perished, & the goods float vpon the sea, & they are giuen to the Lord Admirall by his letters patents," *Les Termes de la Ley*. cf. Cowell's *Dict. sub voc.* *Flote*-grass or *Flotter*-grass, gramen fluviatile, so called because it floats upon the water.—Skinner, *Etymolog. sub voc. Prompt. Parv.* i. 168. Gerarde's *Herbal*, 1636, p. 14. In Lincolnshire we now call this weed Wreck.

P. 24, l. 766. Certain chapels and monasteries of royal foundation were exempt from ordinary jurisdiction. The authorities of these

places were responsible for their acts to Rome only, and the priests therein were permitted, as an especial privilege, to celebrate marriages and hear the confessions of persons who were unconnected with the establishments. Battle Abbey, Waltham Abbey, the priory of St. Oswald of Nostell, co. York, and St. Martin's Church, London, were privileged places. See du Fresne, *Gloss. sub voc. Capella*.

P. 24, l. 782. *Wlatyng*, loathing, disgust. A.S. *Wlatung*, *wlatung*.

"Vorzoþe and zuo heþ god grat wlatyunge to ham þet ine þese þinges habbeþ blisse."—*Ayenbite of Inwyrt*, 216.

P. 25, l. 795. *Fulhelte*, most probably. *Helte* in the dialects of Lancashire means likely, probable, perhaps. Halliw. *Diet.* O.N. *helzt*. Dan. *helst*, mostly in a high degree, most frequently, superlative of *heldr*, rather.

P. 26, l. 827. When our Lord was represented as Judge, the instincts of the mediæval artists told them that it was fitting that they should show the wounds in His sacred hands and feet. Most churches had in them, either frescoed on the walls, carved in stone, or stained in the windows, a picture of the doom. It was one of the commonest sights that met the eyes of the men and women of the Middle Ages, and thus

"hys woundys fresche and rede,"

the tokens of His boundless love, became also the symbols of His justice. Violence and neglect have deprived us of nearly all these outward manifestations of our fathers' piety and faith. Where it has been attempted to replace them, the old childlike and mystic spirit has been usually wanting.

Perhaps the grandest representation of the Lord Jesus as Judge which the world possesses, is the figure painted by Orcagna in the Campo Santo of Pisa. He is seated upon a rainbow within an ovoidal aureole, clad in sumptuous vestments with a tiara, as the sign of the highest spiritual sovereignty, upon his brows. The attitude of the figure is pacific and benevolent, but of terrible majesty. The right hand, the sign of power, is raised, not in menace, but in love, to show the print of the nail in its palm; with the left—the hand of mercy—He draws away His robe to show the cruel spear-stab in His side. The skirts of the garment are so arranged as to reveal a part—not the whole—of the wound in each foot.

P. 27, l. 862.

"She is abused, stolen from me and corrupted,  
By spells and medicines bought of mountebanks."

*Othello*, i. 3.

Drinks to enforce lechery have been in use from the most remote recorded antiquity to the present time. See Burton's *Anat. Mel.* Pt. iii. Sc. 2, *Memb.* iii. *Subst.* 5, and the numberless books he quotes. See also Geo. K. Horst's *Zauberbibliothek*, and Colin de Plancy, *Dict. Infernale*. Newton, in his *Tryall of a man's owne selfe*, 12mo. Lond.

1602, p. 116, as quoted in Ellis's Brand's *Antiq.* ij. 603, asks, under the head of breaches of the seventh commandment, whether "By any secret sleight, or cunning, as Drinkes, Drugges, Medicines, charmed Potions, Amatorious, Philters, figures, characters, or any such like paltering Instruments, Devices, or Practises, thou hast gone about to procure others to doate for love of thee." This seems to be little more than a quotation from some Catholic book of examinations for confession.

These charms were not intended to procure sexual love alone. There is a shocking case on record of a Miss Mary Blandy, the daughter of a solicitor at Henley-on-Thames, who in the year 1751 was the cause of her father's death by giving to him a certain white powder—most probably arsenic—which her lover, a certain Captain William Henry Cranstoun, had sent her for that purpose, making her believe that it was a love-potion, and that its effect would be to make Mr. Blandy favourable to Cranstoun's addresses to his daughter. The poor woman was tried for murder in the Divinity School at Oxford, on the 9th of March, 1752, and hanged on the Castle-green on the 6th of April following.—*Gent. Mag.* xxi. 376, 486; xxij. 108, 116, 152, 188. There is a list of the pamphlets relating to this horrible case in Bohn's *Loundes' Bibl. Manual*.

P. 29, l. 934. *Kynde*, semen.—Chaucer, *Parson's Tale*, ed. Morris, iij. 355.

l. 942. *Hele*, hide, cover, conceal. A.S. *Hélan*.

"And *helud* shal ben wiþ a cloþ."

*Signs of Death in Polit. Relig. and Love Poems*,  
p. 224, l. 2.

"Be it made to him a cloþo þat he is *helid* wiþ, and as belt þat he is ai gird wiþ."—Wicliffe's [?] *Lollard Doctrines*, Camd. Soc. p. 24.

[1473] "ij. korchyvys for to *hele* the sacrament."—Boy's *Sandwich*, 374.

P. 32, l. 1033. Our ancestors, like children, delighted in bright and strongly contrasted colours. Party-coloured garments were very common. They frequently, though not always, had an heraldic signification. In some highly interesting illuminations representing the Courts of Law of the time of Henry VI., published by the late Mr. Corner, in the *Archæologia*, v. 39, p. 357, the serjeants and most of the officials are represented in party-coloured robes. When Charles first Duke of Manchester went as ambassador to Venice [1696 or 1707], his servants wore liveries of this kind. What was once an honourable costume became in time, by a process of degradation well known to antiquaries, the badge of a degrading office. In quite modern days the executioner at Palermo was clad, when on duty, in a party-coloured dress of red and yellow.—*Ibid.* 372.

P. 33, l. 1062. *Drawe on tret*, drawn out, drawn at length, come to a point. I have not met with the phrase elsewhere.

P. 36, l. 1175. *Wedde*, a pledge. A.S. *Wed* (from Goth. *With-an*,



to join, to bind). Dut. *Wedds*. Belg. *Wedden*. Hence *Wed*, to marry. *Wedding*, *Wedlock*. *Wedbedrip*, the customary service under-tenants paid to their lords in cutting corn and other harvest works.

"1325. Robertus Filius Nicholai Germani tenet unum messuagium & dimidiam virgatam in bondagio ad voluntatem Domini & debet unam aruram in Yeme & unam sarculaturam & debet *Wedbedrip* pro voluntate Domini."—*Paroch. Antiquit.* 401 in Cowel, *sub voc.*

*Wadset*, a mortgage. A Scottish law term. Sandford's *Treatise on Entails in Scotl.* 262.

P. 38, l. 1216. All men were not bound to fast to the same degree, or in the same manner. The fasts of the monastic orders were harder to bear than those of lay people, and the monks differed much among themselves in the severity, order, and frequency of their fasts. Each diocese had its own rules, so that it sometimes happened that the dwellers on one side of a street were merrily feasting, while those on the other were mortifying themselves on fish. This was the case in Cheapside, in the sixteenth century, where one row of the houses happened to be in the diocese of Canterbury and the opposite one in that of London (Pilkington's *Works*, *Parker Soc.*, 557). Bishops had authority in their respective dioceses to grant dispensations from all fasts. The Crown seems to have exercised a co-ordinate jurisdiction. Several licences not to fast may be found on the Patent Rolls, and memoranda relating to the same order of things may be found in many other places among our public records, *e.g.*, in 1222 or 1223, John the son of Henry was indebted to the king in four marks "pro licentia comedendi," half of which sum he had paid into the treasury, and the rest was still owing (*Mag. Rot.* 7, *H.* 3, *Rot.* 11, *a. Everw.*, as quoted in Madox, *Hist. Exchequer*, 1711, p. 353). Licences of this sort continued to be in use long after the Reformation; one dated 9th February, 1580-1, is preserved, by which the Archbishop of Canterbury, Edmund Grindal, permits Sir Edward Verney, of Penley, Knight, to eat flesh on days forbidden, for the term of his life, on the ground that a diet of fish disagreed with him; he received also the additional favour of being permitted to share these pleasures of the table with his wife and any three other persons whom he might select (*Verney Papers*, 85). A similar licence, by Thomas Westfield, S.T.D., rector of the church of St. Bartholomew the Great, London, granted in the year 1639 to Mrs. Mary Anthony, wife of John Anthony, of the same parish, Doctor of "Phisick," was printed at length in the *Gentleman's Magazine* for April, 1812, p. 314. The churchwardens of this parish received on behalf of the poor for licences such as these *ii. vjs. viiijd.* from noblemen, and *vjs. viiijd.* from those of lower degree. In Scotland it would seem that after the Reformation these licences were granted by the civil power, without even a pretence of ecclesiastical authority.—*Ibid.* p. 24.



1. 1240. *Sybbe*, akin. A.S. *Sibb*, *Gesibb*.

"A woman may in no lesse sinne assemble with her *Godsibb*, than with her own fleshy father."—Chaucer, *Parson's Tale* ; *De luxuria*.

"A Stuarts are na' *sib* to the king."—Scottish Proverb, Ramsay's *Scottish Life and Charac.* p. 145.

"By the religion of our holy church they are ower *sibb* thegither."—*Antiquary*, ch. xxxiii.

The word is still used in Lincolnshire, *e.g.*, "our Marmaduke is *sib* to all the gentles in the country, though he has come down to lead coals."—*Circa* 1856.

1. 1243. *Ankeras*, a female ankret. The ankrets were persons bound by vows to lead a solitary life. They usually dwelt in the church, sometimes in a little lodge adjoining. Their duty when in holy orders was to say mass, evensong, etc., and to assist the parochial clergy ; probably also to clean the sacred vessels, and take care of the church furniture. The duties of the ankress were much the same as those of the ankret who was not in holy orders. She sometimes, though it would seem more rarely, lived within the church. In 1383 William de Belay, of Lincoln, left to an ankress named Isabella, who dwelt in the church of the Holy Trinity, in Wigford, within the city of Lincoln, 13*s.* 4*d.* In 1391 John de Sutton left her 20*s.* ; in 1394 John de Ramsay left her 12*d.* Besides these she had numerous other legacies from dying citizens, who at that awful crisis were reminded (most touchingly, perhaps, by the severe mortification of one whom they had almost daily before their eyes) of the higher life and narrower way which they in health and prosperity had shrunk from or forgotten. In 1453 an ankress named Matilda supplied the place of Isabella, who, we may suppose, had long since gone to her reward. In that year John Tilney, one of the Tilneys of Boston (see *ped.* in Thompson's *Hist.* 373), left "Domine Matilde incluse infra ecclesiam Sancte Trinitatis ad gressus in civitate Lincoln, vjs. viij*d.*" In 1502 Master John Watson, a chaplain [capellanus] in Master Robert Flemyng's Chantry, left xij*d.* to the ankers [ankress?] at the Greese Foot. This church of the Holy Trinity, "ad gressus," seems to have been for a long period the abode of a female recluse. It was called "ad gressus" on account of standing at the bottom of the steep flight of stairs by which men ascended from the lower to the higher city. A street or highway, called the New-road, now passes over the once hallowed spot. The remains of those who slept within its inclosure have, I believe, been dispersed. The steps from which the church took its name are now named the Greecen or Greetstone Stairs. In Norfolk stairs are called *grissens*. I am informed they are still spoken of as *grices* in Lincolnshire, but have myself never heard the word. It was not obsolete here in 1566.

"The steers or *gryses* coming vpp to the altare."

*Mon. Sup. Folkingham*, in Peacock's *Ch. Fur.* 81.

John Haster, a goldsmith, kept a shop at "the mynster gresses," at York, in 1510. He was presented at the visitation for having suspicious persons in his house at "unconvenient tymes."—*Detecta Quædam in Visitat. Ebor.*, Surtees Soc., 35, p. 262.

Thomas Hearne has printed an episcopal commission, dated 1402, for shutting up John Cherde, a monk of Ford Abbey.—Trokelow's *Annals*, 263. It would seem that an episcopal licence was necessary ere a man or woman could assume this manner of life. Richard Francis, an ankret, is spoken of as "inter quatuor parietes pro Christo inclusus."—Langt. *Chron.* ij. 625.

P. 39, l. 1253. *Clyppynge*, embracing, hugging. A.S. *Clyppan*, to embrace.

"Quap blancheflur ich com anon,  
Ac floriz *cleppen* here bigon."

*Floris and Blanchf.* 67, 594.

"To *clippen* & kissen they counten in tounes,  
The damoseles that to the daunce sewe."

*Plowman's Tale*, edit. 1687, p. 165.

A Lincolnshire peasant said to the editor, concerning one of her neighbours, that "She *clipped* and cuddled the bairn as thof she'd never seen it sin Candlemas." (We still talk here of 'sheep-clipping' for sheep-shearing.) *Clip*, to cut, shear, is O.N. *Klippa*.

P. 42, l. 1346. The holy-bread, the holy-loaf, or eulogia, was ordinary leavened bread cut into small pieces, blessed, and given to the people after mass was over. The idea entertained by some persons at the period of the Reformation, and in subsequent times, that this rite was instituted as a substitute for the Holy Communion is erroneous. Modern writers have sometimes even confounded the two. Holy bread had nothing sacramental in its nature: it was used in the manner of the ancient love-feasts as a type of the Christian fellowship that should exist among those who were of the household of faith. This practice was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Αντίψυπα*. It has now gone entirely out of use in this country. I believe, however, it is still distributed in some of the dioceses of France. Thomas Becon, Archbishop Cranmer's chaplain, speaks of it in his catechism. He says that "because the people should not be altogether without some outward thing to put them in remembrance of the body-breaking and blood-shedding of Christ, the Papists have brought into the Church two ceremonies, that is to say, *holy-bread* and *holy-water*; and they every Sunday minister them to the common people instead of the honourable sacrament of the body and blood of Christ, by giving them the bread to eat, and by casting the water on their faces." It was customary in early times for the receivers to carry home this "panis benedictus." It was said that in the fifteenth century some people used to employ it as a charm, and on that account

carry it about their persons. One of Cranmer's articles of enquiry, published in the second year of Edward VI., is, "whether any person hath abused the ceremonies, as in casting holy water upon his bed, or bearing about him *holy bread*, St. John's Gospel, ringing of holy bells, or keeping of private holy days, as tailors, bakers, brewers, smiths, shoemakers, and such other."

One of the demands of the Devonshire men, who, in 1549, rose in arms to fight for the restoration of the old religion, was that they might "have *holy-bread* and holy-water every Sunday." The martyrologist Foxe gives us the words which Hugh Latimer was wont to use when he distributed the holy loaf to his flock :—

"Of Christ's body this is the token,  
Which on the cross for your sins was broken ;  
Wherefore of your sins you must be forsakers,  
If of Christ's death ye will be partakers."

It was decreed by the Constitutions of Giles de Bridport, Bishop of Salisbury, A.D. 1254, that the parishioners should provide the holy loaf every Sunday. The order in which it was provided in the parish of Stanford-in-the-Vale, co. Berks., may be seen from an extract from the church account book of that parish, published by Dr. Rock.

There were "*ij. hally-brede basckatts*" among the goods belonging to St. Olave's, Southwark, in 1558. In 1566, at Gonwarby, in Lincolnshire, "*one hally brede skeppe* [was] sold to Mr. Allen, and he maketh a baskett to carrie ffishe in."

In the Sacristy of St. Andrew, at Vercelli, is still preserved a curious knife with a box-wood handle, carved with the occupations of each month of the year. This instrument is thought to have been intended for cutting the blessed bread. It has an additional interest to Englishmen from the fact that it is believed to have once belonged to St. Thomas of Canterbury.—Bingham's *Antiq.* ed. 1834, v. 300, 322. Rock's *Ch. of our Fathers*, i. 135–140. Becon's *Catech.* ed. 1844, 260. Cranmer's *Works*, ed. Fox, ii. 158, 503. Wilkins' *Conc.* i. 714. Peacock's *Ch. Fur.* 86, 96. *Gent. Mag.* 1837, i. 492. Hart's *Ecccl. Records*, 205, 294.

1. 1353. *Lychewake*. A.S. *lic*, a body; *wæccan*, to watch. The Lake-wake or Lyke-wake was the watching of the corpse, common among all simple-minded people. It arose out of some of the holiest instincts of our nature, but has at all times been liable to foul corruption. We have ample evidence that these death watchings often degenerated in the Middle Ages into riotous festivals. The custom is not extinct in Ireland, Scotland, or Sweden. I believe it still lingers in the Northern Shires of England. John Aubrey has preserved in his *Remains of Gentilisme & Judaisme*, Lansd. MS. 231, fol. 114, an account of these festive funeral rites taken from the lips of "Mr. Mawtese, in whose fathers youth *scilicet* about 60 yeares since [1686 now] at country vulgar Funeralls was sung this song."

they play likewise  
at Hott-cockles.

“At the Funeralls in Yorkshire to this day they continue the custome of watching & sitting vp all night till the Body is interred. In the interim some kneel downe and pray (by the corps), some play at cards, some drink & take Tobacco: they have also Mimicall playes & sports, *e.g.* they choose a simple young fellow to be a Judge, then the Suppliants (having first blacked their hands by rubbing it under the bottome of the Pott) beseech his *Lordship* and smutt all his face.

The beleefe in Yorkshire was amongst the vulgar (& perhaps is in part still) that after the parsons death, the Soule went over Whinnimore, and till about <sup>1624</sup> 1616 at the Funerall a woman came [like a *Præfica*], and sung the following Song:—

This ean night, this ean night,  
eve[r]ly night and awle:  
Fire and Fleet<sup>1</sup> and Candle-light, <sup>1</sup> water.  
and Christe recieve thy Sawle.  
When thou from hence doest pass away,  
every night and awle,  
To Whinny-moore thou comest at last,  
and Christ recieve thy<sup>2</sup> Sawle. <sup>2</sup> ‘silly, poor,’ *interlined.*  
If ever thou gave either hosen or shun,  
every night and awle,  
Sitt thee downe and putt them on,  
and Christ recieve thy Sawle.  
But if hosen nor shoon thou never gave nean,  
every night, etc.  
The Whinnes<sup>3</sup> shall prick thee to the bare beane, <sup>3</sup> Furze.  
and Christ recieve thy Sawle.  
From Whinny-moor that thou mayst pass,  
every night, etc.  
To Brig o’ Dread, thou comest at last,  
and Christ, etc.,  
no brader than a thread. [fol. 114b.]  
From Brig of Dread that thou mayst pass,  
every night, etc.  
To Purgatory fire thou com’st at last,  
and Christ, etc.  
If ever thou gave either Milke or drinke,  
every night, etc.  
The fire shall never make thee shrink,  
and Christ, etc.

But if malk nor drink thou never gave nean,  
 every night, etc.  
 The Fire shall burn thee to the bare bene,  
 and Christ recieve thy Sawle."

A version of this strange dirge, varying in a few minute particulars, was printed by Sir Walter Scott in his *Minstralsy of the Scottish Border* (edit. 1861, ii. 135-142). I should have imagined that it had been derived from the same MS. as the above, had not Sir Walter spoken of it in such a manner as to induce us to believe that it was still the custom to sing it at funerals when he made his great collection of oral poetry. His words are—"This is a sort of charm sung by the lower rank of Roman Catholics in some parts of the north of England, while watching a dead body previous to interment. The tune is doleful and monotonous, and joined to the mysterious import of the words has a solemn effect."

It is possible that these verses may yet linger as a tradition among the peasantry of the North of England. If so, it is much to be desired another copy should be procured. The above is evidently corrupted in several places.

In an account of some matters relating to the neighbourhood of Gisborough, written about the end of the sixteenth century by a correspondent of Sir Thomas Challoner, who signed himself H. Tr . . . , we have the following curious picture. There cannot be much doubt that the "songe" which "certaine women singe" was of the same nature as, if not identical with, the verses preserved by John Aubrey.

"When any dieth certaine women singe a songe to the dead body, recytinge the iorney that the partie deceased must goe, and they are of beleife (such is their fondnesse) that once in their liues yt is good to giue a payre of newe shoes to a poore man, forasmuch as after this life they are to passe barefoote through a greate launde full of thornes & furzen, excepte by the meryte of the Almes aforesaide, they have redemed their forfeyte: for at the edge of the launde an aulde man shall meete them with the same shoes that were giuen by the partie when he was liuinge, and after he hath shodde them he dismisseth them to goe through thicke and thin without scratch or scalle."—Cotton MS. *Julius*, F. vi. fol. 438b.

P. 43, l. 1385. The ecclesiastical councils of Christendom have frequently prohibited unclean beasts being allowed to feed in church-yards. In some parts of Denmark the intrusion of cattle in grave-yards is prevented by an iron grating being fixed in the gateway, under which a deep hole has been excavated. Over this men and women can walk with ease, but sheep and pigs are unable to do so as their feet slip between the bars.—Hamilton's *Sixteen Months in the Danish Isles*, i. 135.



P. 43, l. 1391.

“ Now turn again, turn again, said the Pinder,  
For a wrong way you have gone, &c.,  
For you have forsaken the kings highway,  
And made a path over the corn,” &c.

*The Pinder of Wakefield & Robin Hood.*

There was in former days a very strong feeling of dislike against those persons who trod down growing corn. The sentiment was more intense than the mere money loss warranted. In times when famines were probable contingencies, people realized more fully than they do now the wickedness of destroying human food. The feeling has happily not as yet died out among our rural poor.

P. 48, l. 1546. *Quede*, wicked = the devil. Dutch, *Quade*, evil.

“ He so haveth of fur mest, he schal beo smal and red,  
other blak with crips her, lene, and somdel *qued*.”

*Pop. Treatises on Science*, 138.

“ And lete me neuere falle  
In boondis to the *qued*.”

*Hymns to Virg. and Christ*, p. 6, l. 18.

l. 1559. Dead men's bones, corpses in process of decay, worms devouring putrid bodies, and similar subjects, were objects of frequent contemplation to our forefathers. The abbots of the Carthusian order, when in chapter, had a human skull laid before them. Many mediæval monuments survive where the deceased is represented as an emaciated corpse or a fleshless skeleton.—See *Notes and Queries*, 1st series, v. 247, 301, 353, 427, 497; vi. 85, 252, 321, 345, 393, 445, 520; vii. 429. Douce's Holbein's *Dance of Death*, *passim*. Shakespere had evidently been deeply affected by such like objects of contemplation.

P. 50, l. 1607. This shows that the author took it for granted that there would be in every church a sanctus bell, which would be rung to turn men's thoughts to God at the moment of consecration.

P. 51, l. 1651. *ȝop*, wary. A.S. *Geap*, crooked, deceitful, cunning.

“ He stijtle; stif in stalle  
Ful *ȝep* in þat nw zere.”

*Sir Gawayne and the Green Knight*, p. 4, l. 104.

P. 55, l. 1760. *Hull*, cover. A.S. *Hclan*. The act of shelling beans or peas, or removing the outer husk of walnuts, is called *hulling* in Lincolnshire. Pods or husks are *hulls*.

P. 56, l. 1825. *Coppe*, a spider. A.S. *Attercoppa*, literally a poison head, cup, or bag. Cobweb is a corruption of *coppe-web*. There is a wonderful tale in the preface to Hearne's Langtoft's *Chron.* p. cc.,

of three persons being poisoned by the venom of an *atturcoppe*, of whom two died, and the third was so near death that he made his will, and in all other ways got ready for his departure, when, happening to think of Saint Winefrede and of the miracles wrought by her, he induced his mother to go to her shrine and offer a candle there, and “brynge hym of þe water þat her bones were wasschon yn.” With the use of this water he soon recovered, and as a thank-offering he presented at her shrine an image of silver. The account does not say what the image represented. I presume it was a figure either of himself or of the saint who had helped him; perhaps the spider also was shewn.—See *Prompt. Parv. sub voc.* Richardson’s *Dict. sub Cobweb*.

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|                                                                                                                            |                     | Dyȝte, dispose = deck<br>adorn. A.S. <i>dihtan</i> ,           | 54 1755            |

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| Eghþe, eighth,              | { 16          | 498   | Fore-done, destroy,              | 2     | 44    |
| Eke, also,                  | { 21          | 665   | For-lore, lost,                  | 10    | 299   |
| Elde, age,                  | 9             | 275   | Forslowthed, lost by sloth,      | 70    | 2     |
| Ellus, else,                | 8             | 236   | Forswore,                        | 27    | 866   |
| Elyng, healing,             | 45            | 1444  | For-þeueþ, forgiveth,            | 10    | 321   |
| Enchewe, eschew,            | 17            | 533   | Fott-ball,                       | 11    | n.    |
| Ensaumpul, ensample,        | 2             | 28    | Frechedly, freshly,              | 38    | 1220  |
| Enuyet, envied,             | 15            | 472   | Fremd, stranger. A.S. {          | 38    | 1240  |
| Eschewe,                    | 35            | 1117  | <i>fremed</i> , foreign,         | { 45  | 1446  |
| Euenyng, equal,             | 20            | 637   | Frerus, Freres = friars,         | 45    | 1458  |
| Eysel, vinegar. A.S.        | 35            | 1117  | Freyne, ask,                     | 25    | 800   |
| <i>Eisile</i> ,             | 25            | 795   | Fulhelt,                         | 25    | 795   |
| Fabul, fable,               | 32            | 1034  | Fytered, slashed, tagged,        | 32    | 1034  |
| Fanoun, a maniple, one      | Fyþte, fight, | 23    | 739                              |       |       |
| of the vestments worn       |               |       |                                  |       |       |
| by the priest at mass,      | 18            | 578   |                                  |       |       |
| Fare, go,                   | 56            | 1805  | Gart, caused,                    | 12    | 366   |
| Fare, proceeding, custom,   | { 38          | 1219  | Glatorye, gluttony,              | { 49  | 1593  |
| Faren, go,                  | 9             | 265   | Gnade, grudge. A.S.              |       |       |
| Fay, faith,                 | 1             | 5     | <i>gneadlicnes</i> , frugality,  |       |       |
| Fayre, go,                  | 12            | 362   | temperance,                      | 10    | 319   |
| Fel, sharp,                 | 22            | 704   | Godhede,                         | 16    | 510   |
| Fende, fiend,               | 43            | 1401  | Goth, goeth                      | 48    | 1570  |
| Ferde, fear,                | 12            | 370   | Grame, anger. A.S. <i>gram</i> , |       |       |
| Fere, undaunted. Dan.       | 20            | 635   | angry,                           | 27    | 856   |
| <i>För. O.N. Færr</i> ,     |               |       | Grede, greedy. A.S.              |       |       |
| Fere, fellowship,           | 13            | 407   | <i>grædig</i> ,                  | 10    | n.    |
| Fere, companion = wife,     | 2             | 25    | Gret, grieved. A.S.              |       |       |
| Ferus, companion,           | 6             | 190   | <i>grætan</i> , to weep,         | 33    | 1061  |
| Fey, faith,                 | 45            | 1457  | Greuus, grievous,                | 12    | 374   |
| Feynet, feigned,            | 15            | 454   | Greythe, readily, speed- {       | 11    | 346   |
| Feyntyse, faintness,        | 31            | 989   | ily,                             | { 19  | 587   |
| Feyre, fair,                | 34            | 1095  | Grope, feel = investigate,       | 25    | 800   |
| Flett, flat = floor,        | 9             | 280   | Gruchynge, grudging,             | 34    | 1107  |
| Flotterer, a ship-man, a    | 9             | 273   | Grylle, sorrowful, fearful,      | 4     | 103   |
| sailor,                     |               |       | Grym,                            | 45    | 1449  |
| Folghthe, baptism,          | 23            | 733   | Gryth, protection,               | 49    | 1581  |
| Folowe, baptise,            | { 5           | 149   | Gult, trespass, guilt,           | { 13  | 419   |
| Folwyng, baptism. A.S.      | { 17          | 528   | Gulty, guilty,                   | { 31  | 987   |
| <i>Fulluht</i> ,            | 3             | 85    | Gwyage, guidage,                 | 25    | 789   |
| Folyly, foolishly,          | 5             | 146   |                                  | 62    | 26    |
| Fondyng, trial, temptation, | 41            | 1327  |                                  |       |       |
| Fonne, a fool,              | 13            | 420   | Hale, secret, conceal-           |       |       |
|                             | 12            | 358   | ment. A.S. <i>hēlan</i> ,        | 39    | 1272  |



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| Halybred, the holy bred,<br><i>eulogia</i> ,              | 42 1346                        | Iape, a jest,                                                                      | 3 61                           |
| Halydawes, holydays,                                      | 7 203                          | I-blende, mixed up,                                                                | 12 370                         |
| Hand-ball, a game                                         | 11 n.                          | I-bore, born,                                                                      | 10 298                         |
| Haunce, enhance,                                          | 51 n.                          | I-borste, burst = broken,                                                          | 27 851                         |
| He, she,                                                  | 7 196                          | I-bysbed, bishopped, con-<br>firmed,                                               | 6 158                          |
| Hele, hell,                                               | 12 369                         | I-dronk, drunken. Pro-<br>bably here it is the<br>scribe's error for <i>i-do</i> , | 37 1183                        |
| Hele, hide, cover,                                        | { 16 498<br>43 1395<br>46 1480 | I-fere, as companions<br>together,                                                 | 7 219                          |
| Helet, held,                                              | 29 942                         | I-hoseled. See Hosele,                                                             | 8 240                          |
| Helle, hell,                                              | 14 439                         | Indyscrete,                                                                        | 23 713                         |
| Helut, ignorant. A.S.<br><i>hēlan</i> ,                   | 53 1699                        | I-nome, taken. A.S.<br><i>niman</i> ,                                              | 16 495                         |
| Henne, } hence, here- {                                   | 50 1623                        | I-pult, pushed, put,                                                               | 31 988                         |
| Hennes, } after, {                                        | 10 295                         | I-queynt, quenched,                                                                | 34 1082                        |
| Heo, she                                                  | { 3 88<br>44 1407              | I-shend, } injured, {                                                              | 12 371                         |
| Herre, higher,                                            | 44 1415                        | I-shende, } spoilt, {                                                              | 17 539                         |
| Herus, hair                                               | 31 1007                        | I-shent, } destroyed, {                                                            | 31 1001                        |
| Hez, high,                                                | 47 1519                        | I-shryve, shriven,                                                                 | 8 239                          |
| Heyre, her,                                               | 16 490                         | I-storbet, disturbed,                                                              | 42 1347                        |
| Hodymoke,                                                 | 59 1919                        | I-synget, sinned,                                                                  | 37 1201                        |
| Hole, whole,                                              | 13 407                         | I-taimed, tempted,                                                                 | 36 1150                        |
| Holpe, helped,                                            | 36 1152                        | I-tened, harmed,                                                                   | 35 1146                        |
| Hond, handiwork,                                          | 11 354                         |                                                                                    |                                |
| Hondweddinge, hand-<br>wedding, an irregular<br>marriage, | 7 n.                           | Kenne, know, inform,                                                               | { 24 768<br>47 1540<br>56 1793 |
| Hosele, to give the holy<br>communion. A.S. <i>hūsl</i> , | 3 82                           | Keure, recover,                                                                    | 23 746                         |
| Hoselet. See Hosele,                                      | 8 243                          | Kirk,                                                                              | 17 n.                          |
| Hoselyng. See Hosele,                                     | 8 253                          | Knave, boy,                                                                        | 7 217                          |
| Howsele. See Hosele,                                      | 10 294                         | Knowlache, acknow-<br>ledge,                                                       | 25 804                         |
| Howsynge, houses,                                         | 32 1035                        | Knowlachynge, acknow-<br>ledgment,                                                 | 42 1351                        |
| Huile, cover. A.S. <i>hēlan</i> ,                         | 55 1760                        | Knylle, knell, p. 60,                                                              | 50 1607                        |
| Humanyte,                                                 | 15 457                         | Koghe, <i>vb.</i> , cough,                                                         | 24 779                         |
| Huyde, hide,                                              | 31 993                         | Kore, recover,                                                                     | 23 n.                          |
| Huydeth, hideth,                                          | 7 201                          | Kynde, semen,                                                                      | { 8 230<br>29 934              |
| Huyre, hire, pay, re-<br>compense. A.S. <i>hýr</i> ,      | { 11 354<br>27 868             | Kynde, nature,                                                                     | 7 223                          |
| hire, wage,                                               |                                |                                                                                    |                                |
| Hyet, hastened,                                           | 33 1063                        | Lafte, left,                                                                       | 21 663                         |
| Hyse, his,                                                | { 14 451<br>40 1296            | Lask, purge,                                                                       | 50 1624                        |
| Hyzt, haste, hurry,                                       | 18 559                         | Lasse, less,                                                                       | 30 956                         |

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| Laten, Latin,                    | 18    | 570   | Mo, more,                              | 17    | 534   |
| Layne, reward,                   | { 22  | 698   | Mod, mood,                             | 24    | 772   |
|                                  | { 43  | 1398  | Mon, man,                              | 4     | 105   |
| Lechery,                         | 44    | 1436  | Monslaȝt, manslaughter,                | 44    | 1423  |
| Lechowre,                        | 40    | 1282  | Mot, much,                             | 45    | 1466  |
| Ledeth hys lyf, gains his        |       |       | Mowe, may,                             | 4     | 95    |
| living,                          | 24    | 760   | Myche, much,                           | 21    | 679   |
| Lemmon, concubine,               | 23    | 719   | Mynge, mingle = mind,                  | { 45  | 1443  |
| Lene, lend,                      | 43    | 1373  | remember, observe.                     |       |       |
| Lentenes-day, Easter             | 3     | 75    | A.S. <i>mengian</i> ,                  |       |       |
| Lere, teach. A.S. <i>lêran</i> , | 17    | 546   | Mynne, remember,                       | { 8   | 233   |
| Lered, learned = clergy,         | 35    | 1146  |                                        | { 17  | 529   |
| Lese, lose,                      | 10    | 325   | Myscheueth, unfortunate,               |       |       |
| Lesyng, falsehood,               | 30    | 953   | ill, happen, an accident,              | 17    | 550   |
| Leue, believe,                   | { 9   | 260   | Myȝt, mighty,                          | 15    | 461   |
|                                  | { 15  | 459   |                                        |       |       |
| Leue, leave                      | 8     | 259   | Nedely, necessarily.                   |       |       |
| Lewd, lay,                       | 20    | 645   | <i>Needlings</i> is still a            |       |       |
| Lewte, loyalty,                  | 28    | 913   | Lincolnshire word,                     | 13    | 401   |
| Loke, locked,                    | 21    | 660   | Negh, nigh,                            | 23    | 743   |
| Londes, land,                    | 32    | 1035  | Nere, ne were = were                   | { 20  | 620   |
| Lone, loan,                      | 12    | 383   | not,                                   | { 21  | 671   |
| Lust, list,                      | 22    | 708   | Nete, neat = horned                    |       |       |
| Lutte, light,                    | 48    | 1547  | cattle,                                | 11    | 353   |
| Luyte, light, little,            | 36    | 1156  | Neur the latter, never                 | { 3   | 87    |
| 40 1304 ;                        | 51    | 1635  | the less,                              | { 8   | 250   |
| Luytel, littel,                  | 20    | 627   | Newe, accrue, come by                  |       |       |
| Lychwake, the watching           |       |       | growth,                                | 11    | 348   |
| of the corpse before             |       |       |                                        | { 20  | 642   |
| burial,                          | 42    | 1353  | Newed, renewed,                        | { 45  | 1463  |
| Lyde ȝate, lych gate,            | 43    | 1385  | Neȝ, near,                             | 47    | 1520  |
| Lyet, lied,                      | 30    | 953   | Nome, name,                            | { 17  | 551   |
| Lyth, the body,                  | 39    | 1253  |                                        | { 45  | 1439  |
|                                  |       |       | Nonne, nun,                            | 38    | 1243  |
| Madhede, madness,                | 48    | 1545  | Nother, } neither,                     | { 36  | 1171  |
| Male, a budget, a satchel =      |       |       | Nowȝer, }                              | { 12  | 386   |
| the belly,                       | 38    | 1230  | Nuye, annoy. O.F. <i>anoi</i> ,        |       |       |
| Malencholy,                      | 36    | 1157  | from Lat. <i>odium</i> ,               | 4     | 120   |
| May, maid,                       | 38    | 1239  | Ny, nor,                               | 18    | 565   |
| Mayde,                           | 24    | 783   | Nym, take = compre-                    |       |       |
| Mayn, haste, force,              | 37    | 1203  | hend,                                  | 17 n. |       |
| Mede, meed, reward,              | 46    | 1476  | Nyste, ignorance. A.S.                 |       |       |
| Meyne, company = ser-            |       |       | <i>nyste</i> , do not know,            |       |       |
| vant,                            | 34    | 1084  | from <i>nitan</i> ( <i>ne-witan</i> ), |       |       |
| Mischawnce, mischance,           | 59    | 1899  | not to know,                           | 37    | 1209  |

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| Nythinge, wicked =                  |       |       | Potelle, pottle,                 | 64    | 19    |
| sparing, niggardly,                 |       |       | Pouert, poverty,                 | 32    | 1022  |
| mean. A.S. <i>neðing</i> ,          |       |       | Pownce Pylate, Pontius           |       |       |
| a wicked person, an                 |       |       | Pilate,                          | 14    | 434   |
| outlaw,                             | 36    | 1173  | Predycacyon, preaching,          | 33    | 1066  |
|                                     |       |       | Prodder, prouder,                | 32    | 1017  |
| Odde weddyng, a pri-                |       |       | Prow, advantage, profit-         | 17    | 548   |
| vate wedding,                       | 7     | 198   | able. Fr. <i>prod</i> ,          | 35    | 1120  |
| Of-bowne, above,                    | 67    | 8     |                                  | 57    | 1839  |
| Ofyce, office,                      | 20    | 649   | Prowde, proud,                   | 31    | 1015  |
| Okere, usury,                       | 12    | 372   | Pruyde, pride,                   | 31    | 994   |
| On, in                              | 22    | 686   | Putte, pit,                      | 48    | 1550  |
| On, Ones, once, 15                  | 465   | 20    | Pyked-schone, peaked             |       |       |
| Onlyche, only,                      | 21    | 656   | shoon,                           | 32    | 1033  |
| On rowe, in order, 5                | 123   | 18    |                                  |       |       |
| Ore, grace, mercy,                  | 19    | 585   | Quede, wicked = the              |       |       |
| Ost, host, the euchar-              |       |       | devil,                           | 48    | 1546  |
| istic bread after con-              |       |       | Quyke, alive,                    | 17    | 523   |
| secration,                          | 8     | 255   |                                  |       |       |
| Ote, oats,                          | 42    | 1371  | Raft, stolen, taken off, {       | 21    | 664   |
| Ouer-dryve, ouer-driven,            |       |       | or away,                         | 27    | 860   |
| burdened above what                 |       |       | Rede, teach. A.S. <i>rædan</i> , | 1     | 7     |
| can be borne,                       | 53    | 1701  | Rede, counsel, advice,           | 15    | 481   |
| Ouer-gate, overmuch,                |       |       | Rede, red,                       | 26    | 827   |
| unreasonably,                       | 37    | 1195  | Remyssyone, remission,           | 14    | 449   |
| Oyle,                               | 20    | 634   | Renabulle, reasonable,           | 31    | 1008  |
| Oȝt, ought,                         | 48    | 1545  | Reret, raised up,                | 35    | 1131  |
|                                     |       |       | Reyng, command,                  | 11    | n.    |
| Parauentur, peradventure,           | 25    | 794   | Rightvsnesse,                    | 70    | 4     |
| Paresche, parish,                   | 1     | 17    | Robbyng,                         | 29    | 938   |
| Parsons, persons,                   | 26    | 817   | Rowe, row, = array, order,       | 14    | 447   |
| Party - hosen, parted-              |       |       | Roytyng, rioting,                | 28    | 887   |
| hosen, hosen made of                |       |       | Rybawdye, ribaldry,              | 3     | 61    |
| diverse colours,                    | 32    | 1033  | Ryȝt, rightly,                   | 15    | 460   |
| Passyngere, passenger,              | 23    | 733   |                                  |       |       |
| Passyone, the Lord's                |       |       | Sad, gravely, seriously,         | 9     | 260   |
| Passion,                            | 14    | 436   | Sakeringe, consecration, {       | 9     | 285   |
| Pay, appease. Fr. <i>paier</i> ,    | 2     | 34    |                                  | 10    | 303   |
| Pay,                                | 27    | 878   | Sarre, soro,                     | 45    | 1453  |
| Plenery, full. Lat. <i>plenus</i> , | 14    | 449   | Sarrer, sorer, more ex-          |       |       |
| Plungyng, e,                        | 19    | 609   | cessively, grievously,           | 44    | 1416  |
| Plyȝte, plight,                     | 10    | 324   | Sawtere, psalter,                | 2     | 53    |
| Podage ?, journey - tax,            |       |       | Schaf, shave,                    | 56    | 1822  |
| or Pontage, bridge-                 |       |       | Scharterus, charters,            | 66    | 10    |
| making, or toll,                    | 62    | 26    | Sched, shed,                     | 29    | 934   |

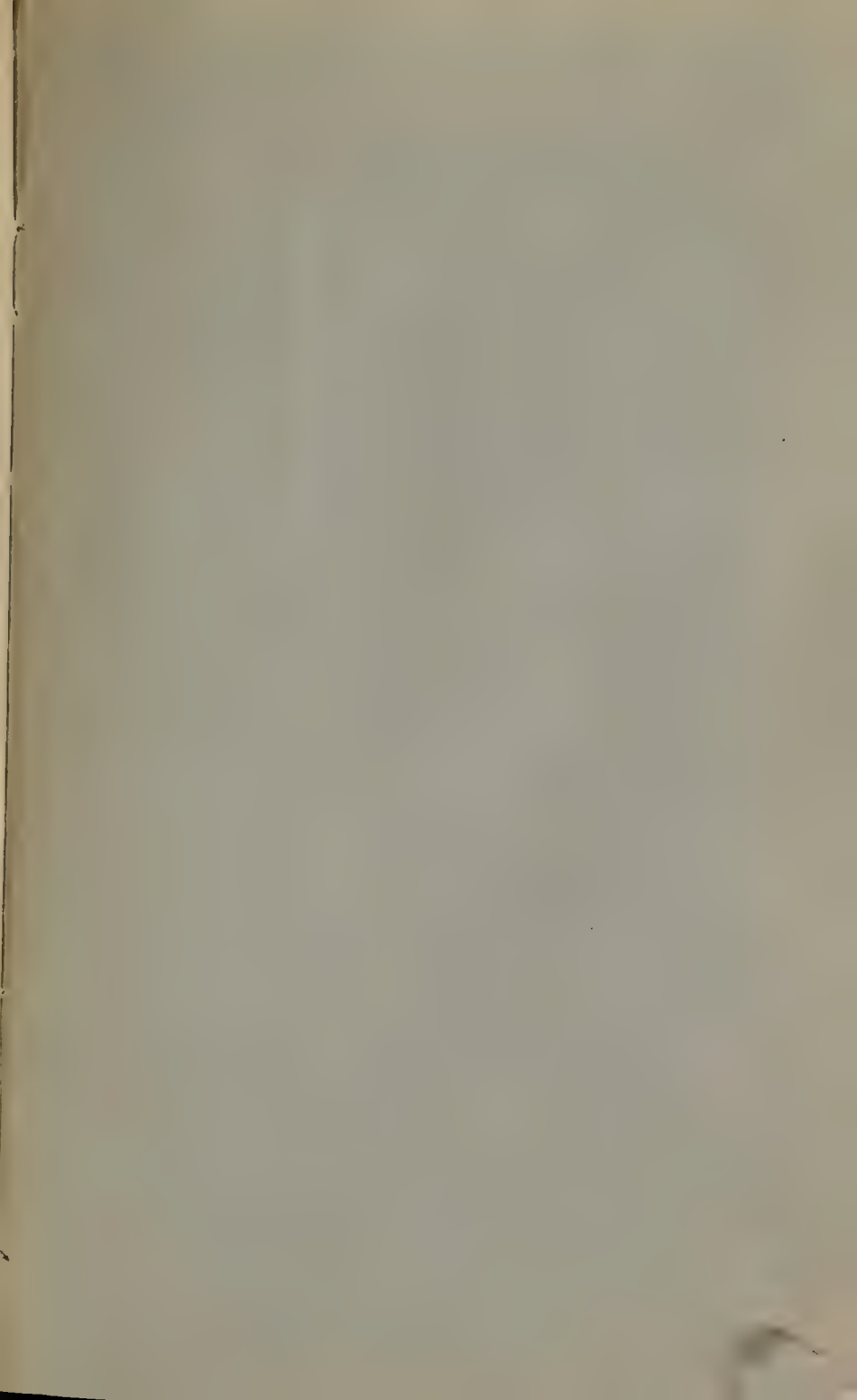
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| Scheme, shame,             | 20    | 637   | Spousayle, wedding,                | 17    | 532   |
| Schende, } injure,         | { 47  | 1534  | Spoyle,                            | 16    | 509   |
| Schent, }                  | { 37  | 1208  | Spytory, spicery,                  | 41    | 1321  |
| Schere pursday, Holy       |       |       | Stabullud, establisht,             | 61    | 2     |
| Thursday,                  | 20    | 640   | Stegh, ascended, 16 518;           | 26    | 825   |
| Scho, she,                 | 4     | 108   | Steuene, voice,                    | 13    | 411   |
| Schonkes, shanks, legs,    | 24    | 780   | Stoil-ball, a game,                | 11    | n.    |
| Schrewede, cursed, wicked, | 35    | 1145  | Stoke, stuck,                      | 21    | n.    |
| Schrewes, wicked persons,  | 43    | 1369  | Stole, an ecclesiastical           |       |       |
| Schule, should,            | 19    | 587   | vestment,                          | 56    | 1805  |
| Schullen, shall,           | 5     | 144   | Ston,                              | 21    | 654   |
| Scof,                      | 25    | 790   | Storbet, disturbed,                | 33    | 1056  |
| Scoler, scholar,           | 23    | 733   | Strajt, straitly = strictly,       | 44    | 1424  |
| Seche, seek,               | 20    | 651   | Sty, path,                         | 43    | 1389  |
| Seke, sick,                | 57    | 1841  | Stynteth,                          | 24    | 785   |
| Sen, }                     | { 1   | 4     | Suster, sister,                    | 23    | 719   |
| Sene, } see                | { 11  | 327   | Swerde, sword,                     | 61    | 8     |
| Sengul, single = unwed-    |       |       | Swinke, labour. A.S.               |       |       |
| ded,                       | 7     | 214   | swine,                             | 38    | 1234  |
| Seyntwary, sanctuary =     |       |       | Swore, oath. A.S. <i>swerian</i> , | 30    | 955   |
| churchyard,                | 11    | 330   | Sybbe, akin. A.S. <i>sib</i> ,     | 22    | 718   |
| Shryffader, shrift-father  |       |       | <i>gessib</i> ,                    | 38    | 1240  |
| = confessor,               | 8     | 233   | Sych, such,                        | 12    | 366   |
| Sikerly, securely,         | 10    | n.    | Sycurly, securely,                 | 10    | 317   |
| Skynnes, kynnes = kind     | { 7   | 210   | Sylabul, syllable,                 | 18    | 577   |
| of,                        | { 47  | 1526  | Symonye,                           | 37    | 1183  |
| Sle, slay,                 | 2     | 36    | Synes, signs,                      | 58    | 1873  |
| Sleer, slayer,             | 51    | 1655  | Synge, Syngen, sin,                | 30    | { 961 |
| Slegh, sly, cunning,       | { 23  | 744   |                                    |       | { 965 |
|                            | { 43  | 1401  | Syse, seize,                       | 36    | 1170  |
| Sleghþe, sleight,          | 12    | 364   | Sysourus, jurors, inquest          |       |       |
| Sloghe, slew,              | 45    | 1460  | men, assessors,                    | 51    | 1665  |
| Slyly,                     | 17    | 554   | Syȝte, sight,                      | 10    | 325   |
| Snel, quick,               | 4     | 121   |                                    |       |       |
| Sodenlyche, suddenly,      | 46    | 1485  | Tele, deceit. A.S. <i>tal</i> ,    |       |       |
| Sofere, suffer,            | 11    | 335   | tale, story, fable,                | 12    | 368   |
| Sondes, messages,          | 53    | 1726  | Telynge, telling = telling         |       |       |
| Sorcery,                   | 27    | 861   | fortunes,                          | 12    | 360   |
| Sotelly, subtilely,        | 18    | n.    | Tenessyng, playing at              |       |       |
| Soþe, truth,               | 16    | 520   | tennis,                            | 11    | n.    |
| Souke, suck,               | 56    | 1811  | Thewes, manners. A.S.              |       |       |
| Soyled, assailed,          | 23    | 737   | þeáw,                              | 3     | 60    |
| Spel, } tale = teach-      | { 6   | 170   | Thilk, that same,                  | 10    | n.    |
| Spelle, } ing, doctrine,   | { 14  | 445   | Thoght, thought,                   | 18    | 567   |
|                            | { 15  | 482   | Thryuyng, thriving,                | 35    | 1122  |
| Spene, spend,              | 28    | 898   |                                    |       |       |

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| Thylke, this,                  | 7     | 201   | Vyse, in sight, in view.     |       |        |
| To-fore, before,               | 7     | 213   | Fr. <i>viser</i> ,           | 3     | 66     |
| Towayles, towels,              | 55    | 1759  |                              |       |        |
| Tryste, trust,                 | 31    | 1014  |                              |       |        |
| Tuynde, } shut. A.S.           | 3     | 63    | War, wary,                   | 19    | 608    |
| Tuynen, } <i>tynan</i> ,       | 16    | 490   | Warde, guardianship =        |       |        |
| Twye, } twice,                 | 4     | 119   | able to take care of         |       |        |
| Twyes, } twice,                | 13    | 406   | themselves,                  | 8     | 236    |
| Tylle, to,                     | 37    | 1199  | Waryen, denounce,            | 67    | 3      |
|                                |       |       | Wayte, wit = know,           | 55    | 1771   |
|                                |       |       | Wedde, a pledge,             | 36    | { 1175 |
| pagh, } though,                | 7     | 196   |                              |       | { 1178 |
| pa3, } though,                 | 12    | 358   | Wede, garment,               | 28    | 908    |
| pe, thee,                      | 18    | 552   | Wededhood, } wedlock,        | 7     | 212    |
| penne, than,                   | 21    | 680   | Wedhood, }                   |       |        |
| per-tylle, thereto,            | 40    | 1294  | Welde, wield = govern,       |       |        |
| pewes, manners,                | 42    | 1370  | rule,                        | 8     | 237    |
| po, though,                    | 17    | 535   | Wene, hope = doubt. A.S.     |       |        |
| ponkes, thoughts. A.S.         |       |       | <i>wen</i> ,                 | 12    | 381    |
| ponk, pank,                    | 24    | 779   | Werkeday,                    | 28    | 893    |
| por3, through,                 | 15    | 486   | Werne, warn,                 | 23    | 729    |
| pretenepe, thirteenth,         | 16    | 516   | Weynt, done, accom-          |       |        |
| pridde, } third,               | 16    | 514   | plished,                     | 34    | 1102   |
| prydde, } third,               | 15    | 462   | Whad,                        | { 41  | 1333   |
| pryes, thrice,                 | 13    | 406   |                              | { 45  | 1457   |
| pryfte,                        | 22    | 694   | White, wight = quick,        |       |        |
| prytty, thirty,                | 59    | 1904  | active, strong,              | 31    | 1010   |
|                                |       |       | Whysson-tyde, Whitsun-       |       |        |
|                                |       |       | tide. The word is still      |       |        |
|                                |       |       | pronounced thus in           |       |        |
| Vaunee, advance = en-          |       |       | Lincolnshire.                | 5     | 143    |
| crease,                        | 51    | 1636  | Wlatyng, loathing, dis-      |       |        |
| Vche, each,                    | 13    | 416   | gust,                        | 24    | 782    |
| Verement, truly,               | { 13  | 390   | Wolpe, will,                 | 5     | 150    |
|                                | { 13  | 402   | Wond, fear = hesitate,       | { 12  | 384    |
| Verre, very, true,             | 10    | 296   |                              | { 25  | 793    |
| Vnderlynge, an inferior,       | 35    | 1121  |                              | { 27  | 869    |
| Vnprofessud,                   | 61    | 27    | Wonet, wont,                 | { 36  | 1153   |
| Vnsware, answer,               | 26    | 818   | Woolmen,                     | 65    | 12     |
| Vnwyse,                        | 59    | 1905  | Worche, work,                | 50    | 1606   |
| Vomyschment, } vomit-          | 58    | 1888  | Worchynge, working,          | 17    | 536    |
| Vomysment, } ing,              | 37    | 1205  | Worre, worse,                | 35    | 1130   |
| Voys, voice,                   | 31    | 1005  | Wote, oats, pronounced       |       |        |
| Vrþ, earth,                    | 15    | 483   | <i>wots</i> in Lincolnshire, | 42    | n.     |
| Vsure, usury,                  | 12    | 372   | Wowet, wooed,                | 39    | 1273   |
| Vye, envy,                     | 14    | 435   | Wrathþed, made angry,        | 35    | 1142   |
| Vys, advice. Fr. <i>avis</i> , | 38    | 1225  |                              |       |        |

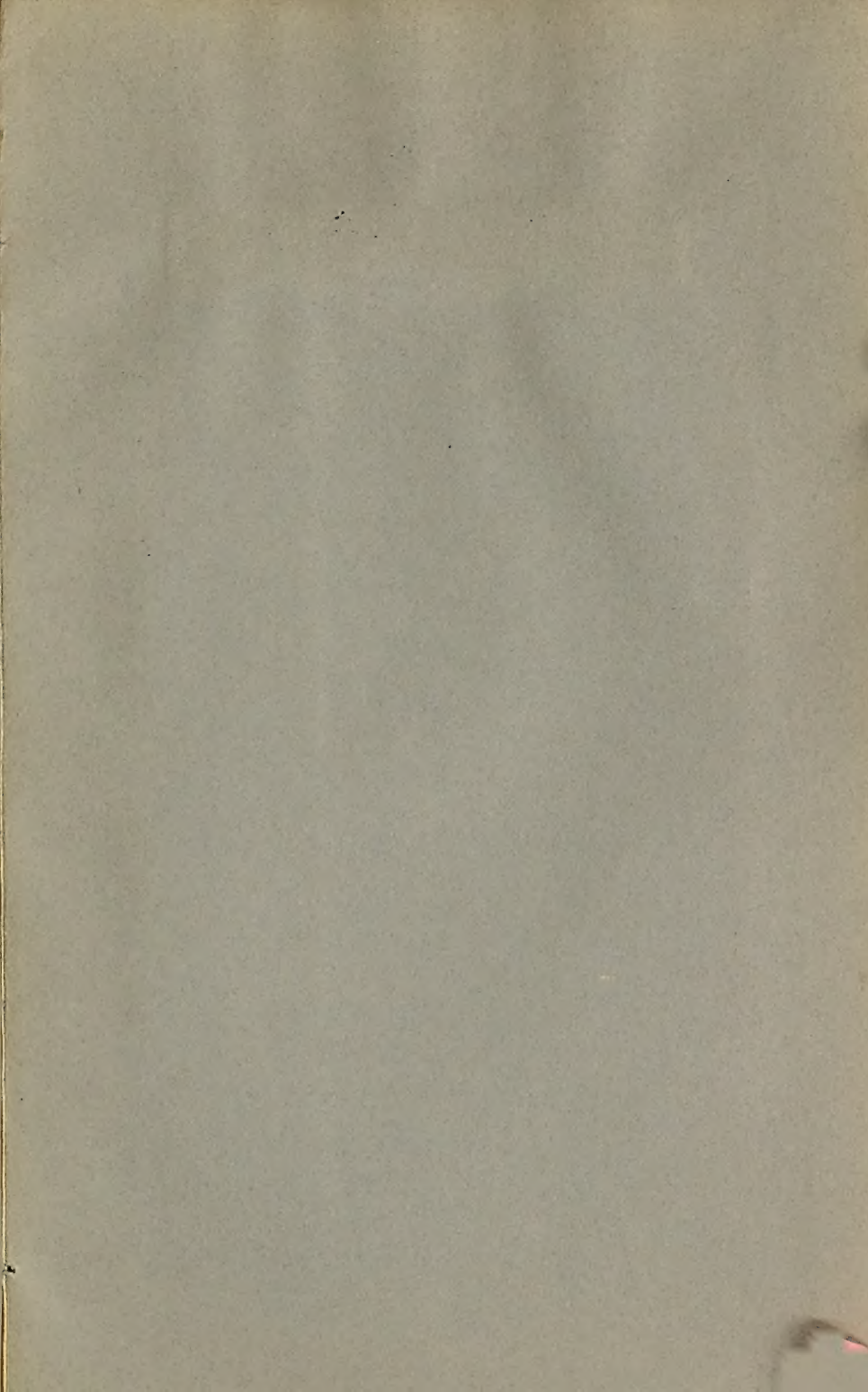


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|------------------------------------|-------|-------|----------------------------------|-------|-------|
| Wry, turn away,                    | 24    | 776   | ʒaf, gave,                       | 31    | 986   |
| Wrynge, wring,                     | 24    | 780   | ʒates, gates. <i>Yate</i> is the |       |       |
| Wyntyng, witting=                  |       |       | Lincolnshire pronun-             |       |       |
| knowledge,                         | 13    | 397   | ciation,                         | 16    | 489   |
| Wys, wise,                         | 20    | 628   | ʒef, if,                         | 3     | 86    |
| Wyte, wit=know,                    | 43    | 1403  | ʒen, give,                       | 21    | 683   |
| Wyþ-say, deny, withhold,           | 36    | 1180  | ʒerne, earnestly. A.S. {         | 2     | 53    |
| Wyth-tan, withdrawn,               |       |       | <i>georne,</i>                   | 3     | 70    |
| withheld,                          | 37    | 1185  | ʒerus, years,                    | 50    | 1626  |
| Wytte, knowledge,                  | 8 n.  |       | ʒeue, give,                      | 5     | 138   |
|                                    |       |       | ʒeyn-stondynge, against          |       |       |
|                                    |       |       | standing=withstand-              |       |       |
| Ydul, idle,                        | 12    | 356   | ing,                             | 16    | 491   |
| Yeke, the same. Sc. <i>ilk</i> , { | 10    | 322   | ʒonge, young,                    | 9     | 286   |
|                                    | 30    | 968   | ʒop, active,                     | 51    | 1651  |
| Yen, eyes,                         | 24    | 771   |                                  | 1     | 9     |
| Ypocryse, hypocrisy,               | 31    | 990   | ʒore, sorely,                    | 37    | 1192  |
| Yrke, irk,                         | 19    | 526   |                                  | 5     | 124   |
| Ys, is,                            | 16    | 520   | ʒow, you,                        | 15    | 470   |
| Ys, ice,                           | 15    | 473   |                                  |       |       |

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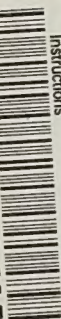
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